

to Green **Arianism Anatomized**
OR 4372 *2-19*
ANIMADVERSIONS
ON

Mr. THOMAS CHUBB's Book,
Intituled, The Supremacy of the Father asserted.

Being a Reply to his Eight Arguments to
prove CHRIST the Son of GOD Inferior
and Subordinate to the FATHER.

Wherein is manifested (from Mr. Chubb's own
Concessions) That the Person he calls CHRIST, is
not a True Man, and consequently not the True
CHRIST, the Saviour of the World.

Proving Mr. Chubb gives the Attribute of a God to a mere
Creature, and that the preaching such a Christ is another Gospel.

By JOHN CLAGGETT, a Layman.

Job xiii. 7, 8, 9. *Will ye speak wickedly for God, and talk deceitfully for him? Will ye accept his Person? Will ye contend for God? Is it good that he should search you out? As one Man mocketh another, do ye so mock him? He will surely reprove you, if you do secretly accept Persons.*

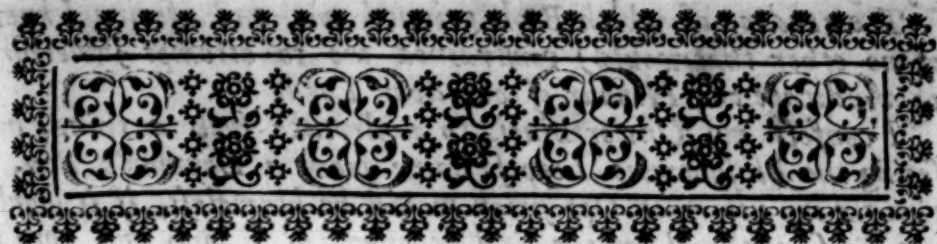
Gal. i. 8, 9. *But tho we or an Angel from Heaven preach any other Gospel unto you than what we have preached unto you, let him be accursed. As we said before, so say I now again, If any Man preach any other Gospel unto you than that you have received, let him be accursed.*

Deut. xiii. 1. *If there arise among you a Prophet or Dreamer of Dreams, saying, Let us go after other Gods; that Prophet or Dreamer of Dreams shall be put to death.*

Will you deny that you have invited us to Idolatry? If you think fit to deny it, the Expositions of the Bishops of your Sect, those Fellow-Blasphemers of yours, shall convict you, &c.

Do you not perceive what Darkness of Error you have run into? Do you not see how you perish? Lucifer Calaritanus, in his Book he sent to the Arian Emperor Constantius.

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T H E
P R E F A C E.

R E A D E R,



Upposing thee a Christian, I present thee here with some Animadversions on the Writings of an Adversary of Christ, who ranks the Son of God amongst Creatures, and doth no more venerate him, than the Turks do Mahomet. They are terribly afraid of honouring our Lord too much: they call him a God, not the most High God, and therefore will be content to worship him, but not with their highest and supreme Worship. 'Christians originally (saith Mr. Whiston in his Address, p. 10.) gave their supreme and highest Worship ONLY to the Supreme and most High God the Father.' What that Worship is they allow to this their inferior and created God, I know not; it may be that which Papists are said to give to Angels and departed Saints; which yet will not excuse from Idolatry the one more than the other. Arians say that Christ was the Father's Agent in creating the World, but deny him to be co-equal, co-essential, and co-eternal with the Father; and so not only consequentially deny him to be the most High God, but in express terms affirm his Inferiority to the Father. And to confirm this, Mr. Chubb, an Arian, hath writ a Book, intituled, The Supremacy of the Father; and by Eight Arguments hath attempted to prove that the Father ONLY, and exclusive of all other Persons or Subsistencies, is the most High God. This is the Book I have undertaken to

examine, and have censured in the following Pages, to which I refer you.

The reading of which Book grieved me, and (seeing I knew of no other that would) constrained me to attempt something to vindicate the Honour of our dear Lord.

I confess my Unworthiness to undertake such a thing, but seeing the Blasphemies I oppose came from a Layman's Pen, I thought my uttermost Opposition would be blameless, if it should not be so effectual for the End designed, as I wish and hope it will prove.

If I have been weak, let the Adversary confute. I thought my self sufficient indeed to be his Answerer, or I would never have undertaken it. And tho this my Performance may not charm a learned Ear, or please some nice Palates; yet to such as my self, the unlearned and more ignorant part of Christians, which every where exceed the other, I hope through Divine Blessing it will give some satisfaction in those great and important Articles of the Christian Religion, by the Adversary opposed.

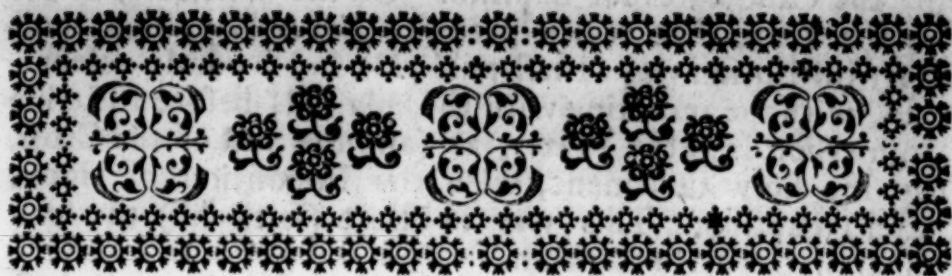
Do I say Great and Important! I say further, most Great and Fundamental. For take away the Divinity of Christ, and you take away the Whole of Christianity. Take away the Divinity of Christ, you take away Redemption, Justification, Pardon; yea, all manner of Access to the Father. And I am bold to affirm, that by so doing you set Christianity, Turcism, and Heathenism, on an equal foot.

What that inferior Worship is, that Arians will allow Christ to have, I know not: The Scripture teaches us to believe in, to love, to hope in, and commit our Souls to Christ; and if this be not our highest Worship, Mr. Chubb must tell us what is higher. If all Men must honour the Son as they honour the Father; if the Father no where in the Scripture calls for a distinct and separate Worship from the Son; then surely the Son must be together worshipped with the Father. But I will say no more here, but refer to the following Pages for a Refutation of the Arian Blasphemies.

Now that the Father of Lights may give Light, Understanding, and Wisdom to his People, to the avoiding the Snares and Subtilties of Satan and all his Emissaries, is the unfeigned Prayer of the most unworthy of the Servants of Christ,

J. C.

THE



T H E I N T R O D U C T I O N.



THE Apostle saith, 1 Cor. 11. 9. *There must be also Heresies among you.* Our Lord saith, *Mat. 7. 15. Beware of false Prophets, which come to you in Sheeps Clothing.*

This *Arian*, whole Works I have undertaken the Examination of, comes indeed in Sheeps-Clothing, with the most specious Pretences of Holiness, and of restoring Christianity to its original native Purity and Simplicity: tells us, that in what he hath done, he hath been but doing a Christian Duty, in the Exercise of Christian Liberty. A Liberty, saith he, which we think our selves concern'd to stand fast in, in opposition to the Incroachments of Popish Antichristianism. And was not this a subtle Insinuation among Protestants, to endeavour to persuade them in the first place, that he was for a Reformation, that his Aim was but to root out Popish Antichristianism?

But what Popish Errors doth he oppose? Is it their idolatrous Mass? Their Idol-Worship, as worshipping the Cross, Saints, Angels, Images, Reliques of Saints? Is his Opposition against their superstitious Pilgrimages? their Auricular Confession? Is it against their Pardons, Indulgences, &c? No, not one word against any of these. It is possible these things they could bear with well enough.

For Mr. *W——ton*, in his Address, treating of Baptism, p. 33. saith, 'As the Preparation was solemn, so was the Administration also. Before *Easter* the Church had her

‘ publick and stated Faſts, which were particularly obſerv’d
 ‘ by the Candidates for Baptiſm. On the moſt *Holy Night*
 ‘ in the Year, that which preceded *Eaſter-Day*, this moſt
 ‘ holy Inſtitution was at firſt publickly and devoutly celebra-
 ‘ ted, with the anointing with the holy Oil, before the trine
 ‘ Immerſion into the Water, at (and the Seal of the Croſs,
 ‘ by the holy Ointment, with the Impoſition of Hands
 ‘ after) Baptiſm. This was in ſhort (ſaith he) the Ori-
 ‘ ginal of Chriſtian Baptiſm.’

And would it not be a fine Reformation, to have all theſe Superſtitious annex’d to Chriſt’s Inſtitution? Hear alſo what he ſaith of the Holy Supper, *p.* 35. of the ſame Ad-
 dreſs.

‘ This holy Ordinance, ſaith he, was originally appointed,
 ‘ eſpecially to us *Gentile* Chriſtians, as an Oblation or un-
 ‘ bloody Sacrifice, as a ſolemn Commemoration of the Sa-
 ‘ crifice of Chriſt on the Croſs for our Redemption; where-
 ‘ by we are in the moſt ſolemn manner to repreſent his
 ‘ powerful Interceſſion, founded on the Sacrifice of his
 ‘ Body and Blood on the Croſs, to God the Father: in or-
 ‘ der to the more effectual obtaining of the Bleſſings we
 ‘ beg at his hands, both for the Saints departed, and all
 ‘ Chriſtian People throughout the World.’

This is what the *Arians* would introduce into the Re-
 formed Churches: And hence it appears, that *Arians* are
 not Enemies to Popery, as Popery is oppoſed to the Refor-
 mation. But they call that Popery, which all Proteſtants,
 ſave *Socinians* and themſelves, do embrace.

So that Mr. *Chubb*’s Outcry againſt Popery and Anti-
 chriſtianiſm, is not againſt that which is truly ſuch; but he
 calls one of the fundamental Articles of Chriſtianity by
 thoſe names: and by holy and pious Pretences would not
 only introduce real Popery, but would make us ten times
 more Antichriſtian than the worſt of Papiſts themſelves.

Is not this a falſe Prophet then in Sheep’s Clothing? And
 is it any wonder, that ſeeing Satan doth turn himſelf into
 an Angel of Light, that his Miniſters alſo be transform’d,
 as the Miniſters of Righteouſneſs? *Whoſe End ſhall be accor-*
ding to their Works, 2 Cor. II. 14, 15.

What zealous Pretences doth this *Arian* make? No leſs,
 than of reſtoring due Honour to God. As if the Father
 was diſhonour’d, by our honouring his dear and only-be-
 gotten Son; when he hath commanded that all Men ſhould
 honour the Son, as they honour the Father.

And

And I desire it may be observed, that while we do give due Honour to the Son, we thereby detract nothing from the Father. We indeed distinguish of the divine Essence, but do not divide it. We worship the Holy Trinity, Father, Son, and Holy Spirit, (into whose Name we are equally baptized, and to whose Service we are equally devoted) as one Omnipotent, Pure, and Holy God.

These *Arians* deny a Trinity of Persons in the Divine Essence, and would have the Father to be esteem'd the most high God, exclusive of the Son and Holy Ghost.

But seeing the Scriptures do attribute to the Son all the glorious Works of Creation and Providence, and do teach us that as all things were created by the Son; so also they were created for him: and seeing that no greater things are or can be attributed to the Father, than those that are attributed to the Son; therefore I conclude, the Father and Son are the same in Essence, and that there is no Superiority or Inferiority between them. And therefore the same Honour must needs be due to the Son, as to the Father.

And we are well assured, that thereby we do not dishonour the Father.

There are unsearchable Depths in the Essence of every Creature; and are there not then infinitely more in the Divine Essence? For *who can by searching find out God? Who can find out the Almighty to perfection?* Yet this *Arian* will determine of the Divine Essence, and is bold to say the only-begotten Son of God is not of the same Essence with the Father; and doth proclaim him to be a Creature, that by his own confession is the Former of all things.

This *Arian* saith that the Father is God, and also that the Son is God; but yet affirms the Father and Son to be of distinct Natures, and that the Son is not God by Nature, but a created God: which is a Contradiction in the very Terms; for it affirms of a Person, that he is God, and is not a God; that he created all things, and yet himself was created.

And take their Notion at best, it affirms two Gods, of distinct Natures, a superiour and inferiour God; which is contrary to Scripture and Reason, which teach, that there is but one God.

My business hath not been to prove the Unity of the Deity in a Trinity of Persons; the Possibility of which (besides what the Scripture saith) I have seen demonstrated, to my great satisfaction, by a learned Hand, in defence of Dr. Sherlock.

My business here hath been only to destroy the *Arian* Hypothesis of a created Deity; which, this *Arian* saith, made the World: which how it is perform'd, I leave to the Consciences of all that fear God.

It seemed to me necessary, that some Endeavours should be used to stem the Torrent of this Heresy, and to stop the Mouths of the Spreaders and Promoters thereof: But no body appearing, I, the very least of all Christians, have opposed. And tho it can't be suppos'd that I could deliver my self with so much Skill and Order, as the more Learned could have done; yet I hope what I have said may be of use to some, for the Establishment of their Faith in the Son of God; and also for the Recovery of some that are fallen into this dangerous and destructive Error.

God will do his work his own way, and sometimes by mean and contemptible Instruments he perfects his Praise.

I confess these *Arians* salute Christ as their Lord, their blessed Saviour, and say he is a God, and to us incomprehensible, tho not the Supreme God. But their affirming him to be a Creature, and not God by Nature, renders all those before said glorious Epithets to be but hypocritical Flatteries, used to betray the unwary Reader into a good Opinion of their Heresy, that thereby the Poison under-hid may more secretly diffuse it self, and the more surely destroy.

Mr. *Chubb* in his Dedicatory Epistle saith, 'He is sensible
' two things are likely to be objected against us, upon the
' account of this that we have done: First, our Inability in
' general for such a Performance, and particularly our not
' being read in the original Languages. To the first part,
' viz. our Inability in general, we answer (saith he) that
' the Objection supposeth us either to have done beyond
' our Ability, (which is a Contradiction;) or supposes that
' what we have done could have been done better by others.'

But I say, neither of these things are necessarily supposed. For first, the objecting Inability in him to prove the Son inferiour to the Father, doth not suppose he hath done beyond his Ability; for it doth not suppose the thing to be done, but the very contrary to what he pretends.

Nor doth it suppose the thing could have been better done by another, for it doth not suppose it possible to be done by any.

For suppose Mr. C. should give out that he would leap over the Moon, (and I am sure he is as able to do that, as
to

to prove Christ not to be God by Nature) and I should object his Inability to perform such a thing; would this Objection suppose either that he had done it, or that it was possible for any Man to do it? How then doth his Objection imply a Contradiction? Surely Mr. C. had an over-weening Opinion of his Performance.

He tells us, That what he had attempted to perform, was to vindicate and restore the first great Article of the Christian Faith, *viz.* That there is but One Supreme God, and that the God and Father of our Lord Jesus Christ; and he only, exclusive of all other Beings, Subsistences, or Persons, is this One Supreme God.

But where doth the Scripture teach, that the Father alone, exclusive of the Son and Spirit, is the Supreme God? And must that go for the first great Article of the Christian Faith, that is no Article at all of it, because not taught in the Scriptures? Where was Mr. C. taught these gross and abominable Falshoods? Is it not madness in the last degree, thus desperately to fight against the Son of God? Will not our God overcome, when he is thus judg'd? Doth he not confess Christ to be the Creator of all things in Heaven and Earth? How dares this Man then thus set himself against Him?

This Son of God, whom this *Arian* would dethrone, is he that upholds all things by the Word of his Power.

Oh! that this Potsherd should dare to strive with his Maker, and in the Hardness of his Heart endeavour to undeify him? not considering that it is in his power to confound him in a moment.

Is this Man to be accounted a Member of the Church of *England*, whom their Creeds condemn, and that stands excommunicated *ipso facto* by the Canons of the same Church?

Well, if he don't fear those Canons, he hath reason to fear the Cannons that come in the Clouds of Heaven, and the Thundrings of Christ's mighty Power.

I wish he would consider, that tho God's Patience towards his Enemies is lasting, yet it is not everlasting.

It is like he will say, he hath no need of such compassionate Expostulations, that he apprehends no danger: But that he hath cause to need them, the following Pages I think will manifest.

Mr. C. it seems to me, doth not a little value himself on his Performance, That being but a Lay-Member of the Church of *England*, he should be the Person that must instruct

struck the Great and Learned; who, he fancies, have stray'd from the great Article of the Primitive Christian Faith. And seeing the Learned Trinitarians have, methinks, slighted his Efforts, I hope they will not be angry, that one who has no advantage over him, save what Truth affords, has undertaken the Examination and Refutation of his Errors.

Mr. C. tells us, that the first great Article of Primitive Christian Faith, hath been the Subject of Christian Controversy almost ever since Christianity hath had a being.

Surely it is very considerable to know what he means, what this first great Article of Primitive Christian Faith was. Was it that God the Father was the Supreme God, exclusive of the Son and Holy Ghost, as before he affirm'd? Where doth he read of such a thing? Was it a Primitive Christian Doctrine, and the first great Article, and yet not mention'd in Scripture, either by our Lord himself, or by any of his Apostles commission'd by him?

I should have thought that Faith in Christ had been the first great Article of Primitive Christian Faith. Our Lord said to the Man that was born blind, to whom he had restored Sight, *Dost thou believe in the Son of God?* John 9. 35. Did not all the Apostles press Faith in Christ, on all their Hearers, as the great fundamental Article of the Christian Religion? And tho Mr. Chubb strives with all his might to debase and lower Christ in the esteem of the Churches, to rob him of his Divine Nature, and level him with Creatures; yet the holy Apostles thought they could never exalt him enough, without giving him all the glorious Titles and Attributes, that are any where in Scripture given to the Father: which they durst not have done, had they not esteem'd him co-equal with the Father.

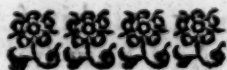
And seeing nothing is more manifest, than that God created by his Essence; if therefore God created the World by his Son, then his Son is co-essential with him. Now that God created by his Essence, is manifest, because he is all Essence: and there is no executive Power in God but his Will, or his Essence willing. This well consider'd, destroys the Agency of any Creature in the Work of Creation, and levels the proud *Babel* of Mr. Chubb's Hypothesis with the ground; as hereafter is at large demonstrated.

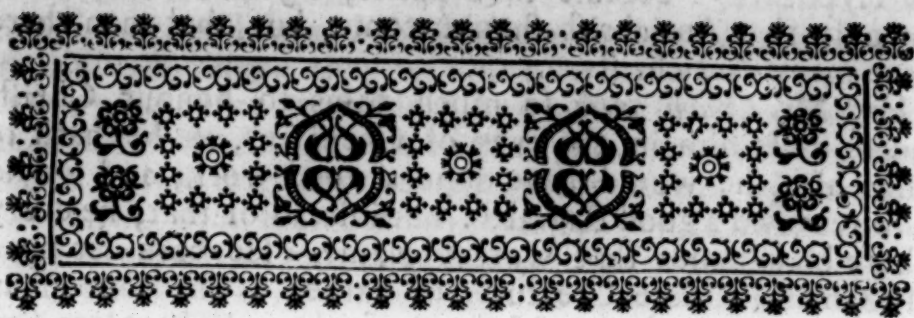
If Mr. Chubb could prove that any Person or Persons, in the Apostles times, did, as he asserts, preach up the Supremacy of the Father, exclusive of the Son; without he could also prove, that the Apostles themselves did (or approved

proved others doing of) it, it would do nothing to support his Hypothesis: because the Apostle, 1 John 2. 18. tells us, not only that Antichrist should come, but that then there were many Antichrists.

Had Mr. *Chubb* took so much pains to honour Christ, and to exalt him in the eyes of Christians, as he hath to lessen him, he would have done a good work, and would have received a good Reward: but instead of that, he every where blasphemes that worthy Name. He hath set up a false Christ, a mere Creature, or rather a Phantom of an erroneous Mind, for, and instead of, the only-begotten Son of God. I call it a Phantom, because never any such Creature was made; because it is impossible that any mere Creature should be susceptible of that Power, (*viz.* Creative) which Mr. C. attributes to it: As to be the Creator of the visible and invisible World, to be a Mediator between God and Men, to be the Redeemer and Saviour of the Elect, to uphold all things by the Word of his Power, to govern the World by his Providence, and at last to judge the World. These are the very Glories manifestive of the most High God; too big, too weighty for any Creature to bear: and the attributing these to a Creature, is great Blasphemy.

Mr. *Chubb* hath advanced Eight Arguments, as he calls them, to prove the Supremacy of the Father, and Inferiority of the Son: only he hath been so unhappy in his Attempt, that in not one of them his Conclusion can be inferred from the Premises. Whether he knowingly plays the Sophister, or unskilfully infers, I know not: I would not condemn him of Hypocrisy and premeditated Malice against the Son of God. Nor can I say, that he is ignorant of what he hath done; but must leave him to the Searcher of Hearts, even that Saviour whom he strives to depreciate, and who will reward every Man according as his Works shall be: Who hath Compassions for the Ignorant, and them who (through the cunning Sleight of Men, and Craftiness whereby they lie in wait to deceive) are out of the way; and by his mighty Power will keep all his Elect from final Apostacy.





Animadversions on Mr. Thomas Chubb's Book, intitled, The Supremacy of the Father asserted, &c.



R. Chubb's first Argument, to prove the Son of God subordinate, and inferior to the Father, is as follows.

The Son receiveth his Being and Existence from the Father, as the first supreme free Cause of that Being and Existence. Consequently he is inferior and subordinate to the Father ; as every Effect is inferior to its first supreme free Cause.

Answ. We acknowledge the Father to be the Fountain of the Trinity ; and that the Son, our Lord Jesus Christ, is the only-begotten Son of the Father : we say, begotten of the Substance and Essence of the Father. We acknowledge the Father did communicate his Essence to the Son in begetting of him, and that this was by Necessity of Nature, and not from a free Act of the Father's Will.

Mr. Chubb, on the other hand, undertakes to prove, That the begetting of the Son is a free Act of the Father : which if he fails in doing, all his Arguments for *Arianism* do utterly fail him. And how he performs this Task, is now to be consider'd.

First he undertakes to prove, That the Father is the Cause of the Son's Being, from *John 3. 16. For God so loved the*

the World, that he gave his only-begotten Son. Here we acknowledge that the Son was begotten of the Father; and we urge hence, that God never begat any other Son. And therefore all Angels and Saints, who are call'd the Sons of God, were created Beings; were not begotten of the Father, as this only-begotten Son was: and therefore I urge, that he was not made nor created, but begotten. And therefore this only-begotten Son, who it is manifest was not a Creature, could not be the Effect of the Father's free Will.

And seeing we believe two Natures in the Person of Christ, *viz.* the Divine and Human, and our Dispute now is of the Divine Nature of the Son; and the Text urged as speaking of the Gift of the Father, intends only his Human Nature in conjunction with the Divine, and treats not of what Being the Son had, antecedent to his Assumption of our Nature: therefore it concerns not it self in our Controversy. And so I proceed to what he saith further.

Pag. 2. He tells us, That by the Father's being the free Cause of the Son's Being, he means that the Father did not beget the Son by a Necessity of Nature, but from the Freedom of his Will. Which if he could prove of the Divine Nature of the Son, he would gain his point to all intents and purposes; for then the Son of God would be only a Creature.

But because the Son is the only-begotten Son, and that God never begat a Son but he; and seeing Angels and Saints are Sons of God by Creation only, and so Sons from the Effect of God's free Will; this only-begotten Son cannot be a Son by Creation. And we strongly conclude with the antient Creeds, That as to the Godhead of the Son, he was not made nor created, but begotten; and consequently was the Son of God by Necessity of Nature, existing from his Father's Essence: and so is God's eternal and only-begotten Son.

Now let us consider how he proves that the Father is the free Cause of the Son's Being. The first Scripture he urges, is *John 5. 26. As the Father hath Life in himself, so hath he given to the Son to have Life in himself.*

Here he observes that the Life of the Father is from himself. Secondly, that the Life of the Son is from the Father. Thirdly, that the Life of the Son is from the Father's Gift. And I also observe, that as the Life of the Father is from himself, so the Life of the Son is of himself; and the latter

is as fully contain'd in the Text as the former ; for partaking of the same Essence with the Father, which Essence is Life in the abstract, he is Life it self to himself as well as to all Creatures.

The two former affect not this Controversy ; the Force of the last lies only in the Term *given* : So hath he given to the Son to have Life in himself.

Now that this word doth not always signify an Act of the Will, is manifest in all necessary Causes where it can be used.

It is proper to say the Root gives Nourishment to the Branches, the Branches give Fruit, the Sun gives Light, the Fire gives Heat ; which Term *given*, in necessary Causes, signifies no more than *communicate*. And we saying the Father is a necessary Cause of the Son's Being, may say the Father hath given or communicated his Essence to the Son ; which Essence hath Life in it self : and so the Father hath given, or communicated to the Son, to have Life in himself.

Now for Mr. Chubb to say, that the Term *given* signifies a free Act of the Father, is plainly to beg the question. We say the Father necessarily gives or communicates his Essence to the Son, and therefore hath given to the Son to have Life in himself.

This I take to be the Orthodox Sense of the Words ; and to invalidate this Sense he offers nothing.

God indeed is the most free Agent in all things without himself, but not otherwise. God is not free as to his own Essence ; he exists necessarily, hath Life in himself, is Omnipotent, Omniscient, Omnipresent, and Holy, necessarily : and we say communicates his Essence to his Son necessarily. For the Son being the Father's Wisdom, his substantial Wisdom, is as necessary as the Father himself ; and to suppose otherwise, would be to suppose a God without Wisdom. Christ is the Power of God, and the Wisdom of God ; essentially, by the Father's communicating his Essence to the Son. God hath not Qualities, every thing in God is his Essence : So his Wisdom, Power, Holiness, &c. is himself wise, powerful, holy, &c. And I wonder Mr. Chubb did not endeavour to fence against the Orthodox Sense of the Text, seeing he is a Man of too much Penetration not to see it ; and to know, in not doing that, he hath done just nothing to maintain or support his Argument.

Besides, Mr. Chubb affirming Christ's Divine Nature to be a created Nature (how excellent soever) it is impossible to be given to it to have Life in it self : for it is an incommunicable

municable Attribute of the most High God, to have Life in himself. If it be given to the Son to have Life in himself, then the very Essence of the most High God is given or communicated to him; and consequently the Son is the most High God.

If the Son hath Life in himself, as the Father hath Life in himself; then the Son hath Life in himself, as the very Fountain of Life to all Creatures.

If the Son were a Creature (as Mr. Chubb would have him) he would then be dependent, both in Essence and Operation, on the Will of his Creator: and he that is dependent in Being, cannot be the Fountain of Being. For to have Life in himself, is to be the Fountain of Life; which only the most High God can be, and which he is essentially.

And seeing the Christ Mr. Chubb sets forth, is but a Creature; he cannot have Life in himself, nor can he be the true Christ, the Saviour of the World. For indeed had Mr. Chubb's Christ (as he feigns) power to communicate Life from the Father, as in the Creation; yet is not that to have it in himself, but to have it from another. Therefore Mr. Chubb sets up an Idol of Man's Brain, and opposes the true Christ, the only-begotten and co-essential Son of God.

But the true Christ hath Life in himself, therefore he hath it essentially; and therefore can be no Creature, but the True, Living, and most High God.

And let it be observed, he that hath Life in himself, hath it from himself, if he hath it as God the Father hath it. But Jesus Christ hath Life in himself, in such manner and degree, as God the Father hath it: and therefore Jesus Christ is the most High God.

I ask, whence doth it appear that the Father hath Life in himself, save from his Works; having given to all Life, and Breath, and all things? And he that gave Life to all, could receive it of none. Now seeing Creation is attributed also to the Son (*By him were all things created, &c.*) therefore the Son also must have Life in himself, and therefore is the most High God. When the Scripture saith, *By him were all things created*; it notes Christ's Agency in Creation: not as distinct from the Father (as Mr. Chubb feigns) but as being one with him, as well in Essence as Operation. Had not the Son the Divine Essence, he could not create; but he did create, therefore he is the Eternal God, to whom be eternal Glory. *Amen.*

And I now appeal to all the Children of God, whether the Holy Spirit in this Text doth not affirm Jesus Christ to have Life in himself, in some extraordinary manner, to what all others may be said to have Life in themselves: If not so, there will be no Emphasis in the Text. Therefore Christ hath Life in himself, not only as Angels and Saints may be said to have Life in themselves, as being living Creatures; but as the Father hath Life in himself: which is to be the very Fountain of Life to all Creatures; as in whom they *live, and move, and have their being.*

Therefore the true Christ hath Life in himself essentially, and not from the Father's free Will: and therefore the Father was not a free, but necessary Agent, in begetting the Son. And what hath been said from this single Text, if duly consider'd, is enough to overthrow all Mr. *Chubb* hath said in his whole Book.

The next Scripture Mr. *Chubb* brings to prove the Father a free Agent in begetting the Son, is *Col. 1. 19. It pleased the Father, that in him should all Fulness dwell.*

Which he thus urges: 'In this Text the Apostle declareth, that the Fulness of Excellency, or the Fulness of the Divine Power, or all the Treasures of Wisdom and Knowledge that dwelt in Christ, were the Fruit and Product of the Father's Good-pleasure; That the Son's Being, and his being what he is, is the Father's Gift, and the Fruit and Product of the Father's Good-pleasure.'

I answer, The Text don't say that all the Treasures of Wisdom and Knowledge that dwelt in Christ, were of the Father's Good-pleasure, as Mr. *Chubb* doth; who turneth the universal Particle into an indefinite, which is one of Satan's Wiles: but in that, *Col. 2. 3.* speaking of Christ, the Holy Ghost saith, *In him are hid all the Treasures of Wisdom and Knowledge:* which only can be affirm'd of the Eternal God. 'Tis the Divine Essence only, that hath all Treasures of Wisdom: God can make Creatures, that may have Treasures of Wisdom; and this is from the Father's free Will. But to have all the Treasures of Wisdom, is incompatible with any Creature: therefore the Son is no Creature, but having the Divine Essence, hath all the Treasures of Wisdom and Knowledge.

2dly, I answer, Mr. *Chubb* did well to inform us he was a Layman; for otherwise it would have begat an Admiration, how he could so wholly have miss'd the Sense of the Text; for there is not one word of his Paraphrase on the Text, to be found in it.

The

The Apostle in the Context is setting forth the Divinity of Christ, as being the Creator of all things, as well Angels as Men, affirming that as they were made by him, so they were made for him; as the Scripture witnesses, *The Lord made all things for himself*. Hence I can prove Christ the most High God, because he made all things for himself: and it is Blasphemy to affirm that all things were made for a Creature, because it robs God of his Glory, which he will not give to another; no, not to any Being distinct from himself. Therefore because Christ created all things for himself, viz. for his own Glory, therefore Christ is the most High God, and consequently begotten of the Substance of the Father, by Necessity of Nature, and not of the Father's free Will.

So that the very Text he brought to prove the Son begotten of the Father's free Will, fully proves the contrary in the Context thereof.

In the 18th Verse the Apostle considers Christ as incarnate, as Mediator, and saith that *he is the Head of the Body the Church: i. e.* He is not only Creator and Sustainer of all things, and so God equal with the Father, making all things for himself, for his own Glory; but it pleased the Father also, that he should assume human Nature, and unite it to his divine Person; that he might be Mediator, and have a Fulness in that human Nature needful for us miserable Sinners. *For it pleased the Father, that in him should all Fulness dwell*: not only the Fulness of the Godhead, which he had by Nature as the Son of God; but that Fulness, which he hath as Mediator and Redeemer of his Church. So that by becoming Man, and being constituted our Mediator, he thereby had a Fulness necessary for us, and was in a capacity to die for, and redeem us. And when this is said to be the Pleasure of the Father, it is not to be understood exclusive of the Son and Holy Spirit, who being one God, will'd the same thing. And it was the Pleasure of the whole Trinity, that in the Manhood of the Son there should be a Fulness meet for our Redemption.

He was Creator, Sovereign Lord of Angels and Men, by Nature; the Son of God: but as such he was no Redeemer, no Head to the Church, nor could be a Ransom for our Souls. But because it was the Father's Pleasure, that all Fulness needful for us should be lodg'd in the eternal Son; he did take our Nature into Union with his Divine Person, that thereby he might be capable of dying for us,

of redeeming us, and bringing us to God: *For it pleased the Father, that in him should all Fulness dwell; a Fulness to his Church, that might answer all her Necessities.*

So that it appears, this Text speaks not a word of the Generation of the Son of God, much less that he was begat not by Necessity of Nature, but of the Father's free Will. And Mr. Chubb's Witnesses having been fairly examin'd, could not be forced to speak a word to the Cause he produced them to prove.

Therefore our Hypothesis, That Christ is the eternal and only-begotten Son of God, necessarily begotten of the Substance of the Father, stands firm and unshaken, as to any thing Mr. Chubb hath yet said.

Mr. Chubb's Divinity failing him, I might fairly reject his Philosophy, as having nothing to do in these divine Mysteries, and might stile it vain Philosophy: Col. 2. 8. *Beware lest any Man spoil you through Philosophy, and vain Deceit, after the Tradition of Men, after the Rudiments of the World.* 1 Tim. 6. 20. *O Timothy, keep that which is committed to thy trust, avoiding profane and vain Babblings, and Oppositions of Science falsely so call'd.*

Will Mr. Chubb oppose his Reason to Mysteries above Reason? We all profess, that there is no Parallel in Nature to that of the Trinity in the Divine Essence; and yet Mr. C. will needs parallel the Mystery of the Trinity, the Father's eternal begetting the Son, to physical things in Nature: and if these do not square with each other, then the eternal Generation of the Son of God must be deny'd; which how absurd it is, let every unbiass'd Christian judge.

But because I have undertaken to follow Mr. C. tho' neither skill'd in Philosophy or Physicks; yet so far as my natural Reason will assist, I have determin'd to pursue him to the end of his eight Arguments, and make the best Reply I can: which, whether satisfactory to Persons of greater Abilities or not, I leave to their Consciences; and so proceed from his Authorities to his Reasons, which are as follows.

'Every thing (saith he) that acts from Necessity of Nature, surely always acts the same.' And thence he would infer, that the Father's begetting the Son would be one continued Act from Eternity, and the Father would be always begetting, and the Son never be begotten.

Because Mr. Chubb cannot find in the Nature of created things what may parallel the increated and incompre-
hensible

sible Being, he will not believe; but will measure not the infinite Depths of God's Wisdom in his Works, but those of his very Essence, by the dark and unshapen Conceptions of a human Mind. He will not believe that the Son was begotten of the Substance of the Father, not because the Scriptures oppose, for no such thing can he produce; but being willing to signalize his Name to the World (tho under the greatest Infamy) he will deny the Deity and Eternity of the Son of God: and saith, That the Father did not beget the Son by Necessity of Nature, that he might render him a Creature, and thereby erect an Idol in opposition to the true Christ of God, and so draw the Nation to Idolatry.

Let Mr. *Chubb* say, whether his Father begat him by free Will or Necessity of Nature. Have not thousands will'd a Son as intently as ever his Father did, and yet could never have one? Was not Mr. *Chubb* then begat by Necessity of Nature, and not by free Will? Surely the begetting of a Child is from Necessity of Nature in respect of the Parents, and the Child begotten is not the Effect of the Father's Will. Indeed I am not skill'd in Physicks, yet Reason seems to dictate, that Mr. *Chubb's* Essence flow'd from his Parents Essence, and not from their Will. And tho Necessity of Nature and Freedom of Will are Disparites, and not Opposites, in human Creatures, yet they are not so in God: For what Refulgency flows from the Divine Essence, as in begetting the Son, must be from Necessity of Nature, because God no other way can communicate his Essence. And the Illustration I took from Mens begetting Persons of the same nature, is not from their Will as a Cause, tho their Will may accompany the Act, but the Result thence, viz. a Man, is from their Nature only.

'Every thing that acts from Necessity of Nature, saith he, always acts the same.' And yet himself (in respect of the second Cause) was begat by Necessity of Nature, and not of free Will; and yet his Father is not always begetting him.

Let Mr. *Chubb* look on the Sun, consider its Body, and its resurgent Beams flowing from that Body. The Sun may be said to beget its Light; it doth it constantly and necessarily, it doth it always, and cannot do otherwise; it doth it by one continu'd Act: Is Light therefore never begotten?

The Fire burns, and by Necessity of Nature produceth Heat; it doth it constantly, and is always doing it: Will

Mr. Chubb say that Heat is never produced from the Fire? How then is that which is always doing never done?

The Father is the Chief Good, he loves himself eternally, and by Necessity of Nature: Doth he therefore never love himself perfectly?

The Father begat his Son from Eternity, being (if I may so speak) the Refulgency of his glorious Nature, doing this by a permanent and perfect Act: Is the Father therefore always begetting, and the Son never begotten? Can that which is always perfectly done, be said never to be done?

Mr. Chubb sums up all he had said thus: 'If there was such a thing as Time, before, at, or after the Generation of the Son; then his Generation proceeds not from a Necessity of Nature.'

But will it not follow, that if there were no such thing as Time, before, at, or after the Generation of the Son; then by his own Argument the Generation of the Son proceeds from a Necessity of Nature?

The Orthodox say, That the Son was begot of the Substance of the Father from Eternity; the Scriptures say, he is *the Brightness of the Father's Glory*: And with humble Submission, I affirm the Generation of the Son to be an eternal and permanent Act, ever perfect, but never ended.

A faint Shadow we have in the Sun, which had it been from Eternity, and should it also remain to Eternity, before the Emanation of its Glory there could be no Time, nor at its first Emanation; and had it been eternal, there could have no Time been after it: and therefore by Mr. C's own Argument, its eternal Emanation of Light must have been by Necessity of Nature. But tho there be a Deficiency in this Simile, because it was not eternal; yet the glorious God is eternal, the Brightness of his Essence, even his eternally-begotten Son, is eternal. And the Son so begotten is from one perfect, permanent, and eternal Act; before, or after whom, no Time can take place. Therefore by Mr. Chubb's own Argument, the Father begat the Son by Necessity of Nature, and not by free Will: therefore is the Son co-essential and co-eternal with the Father, and is the most High God.

I have said, the Father's begetting the Son, is by one perfect and eternal Act, and that for this reason, because all the immanent Acts of God are so.

I must confess these are high Mysteries, and my Understanding is very dark. If therefore any thing hath dropt from

from my Pen, against the Honour of God and Truth of Religion, it was for lack of Knowledge, and I shall be glad to be inform'd better from any Hand whatsoever.

As for Mr. *Chubb's* Assumption, That Time hath taken place since the Generation of the Son, I deny it on the aforesaid grounds; because the Father begets the Son, by an eternal and permanent Act. What he offers for the proof of his Assumption, is, that Christ was with his Father as his Agent, before or at the Creation of the World.

I grant indeed that Christ was with the Father, before, at, and after the Creation; but I deny he was with him as his Agent, which I shall treat of in my Answer to his fifth Argument. And that the Son owes his Being to the Father's Will and Pleasure, I deny for the Reasons aforesaid.

'The word *Begetting* (saith Mr. *Chubb*) implies the Act or Operation of the Father; the word *Begotten* implies the perfecting or finishing of that Act, or the Thing that Act or Operation did produce; and consequently the ceasing or discontinuance of that Act. Seeing then the Scripture speaks of the Son, as of a Being already begotten, and as one whose Generation was long since; it will follow, that the Father's Act in generating the Son is past also, and that the Father did not beget the Son by Necessity of Nature, but by Freedom of Will.'

I answer, it is Mr. *Chubb's* having such gross Conceptions of the Divine Being, that hath led him into these Errors; and I pray, in what respect could the Divine Nature be said to be above ours, if it were parallel with ours in every thing?

The great and eternal God begets a Son, being the Refulgency and Brightness of his Glory, carrying the express Image of his Person. If this Brightness of the Father's Glory was eternal, then the Son is eternal; if this Brightness of the Father's Glory be of the Father's Essence, then the Son is of the Father's Essence; if the Brightness of the Father's Glory remains, and is permanent and everlasting, then the Son is so. If this Radiancy or Brightness of the Father's Glory ceaseth, then the Father's begetting the Son should cease: if that is perfect, this also is perfect. If this Brightness of the Father's Glory is necessary and essential, then the Son is necessary and essential. This Radiancy or Brightness of the Father's Glory, is as it were an Emanation from the Father's Essence; and is a Person, because there are no Qualities in God: which tho such infinite

Depths as the highest Angel cannot fathom, yet Mr. Chubb is bold to bring them down and subject them to his Reason. But how unreasonable that is, let every one that hath a Sense of the Infiniteness of the Divine Essence judge.

But saith Mr. Chubb, 'The Scripture speaks of the Son as of a Being already begotten, &c.' I answer, True, because he was eternally begotten: but from thence it can't be concluded, that the Father's Act of begetting the Son is past, because it is a permanent, abiding, and most perfect Act; and can no more cease, than the Father's Glory or the Brightness thereof can cease. Mr. Chubb would measure this inconceivable Being by his Creatures, and make the essential Act of the Father in begetting the Son, to begin, to be perfected, and cease like ours: which he not being able to prove, his Illustration doth but the more confound his Thoughts, and render his Discourse wholly impertinent.

What Mr. Chubb hath been able to say against the Son's being necessarily begotten of the Father's Essence, hath been just nothing to the purpose; and therefore I conclude, That neither Scripture nor Reason do oppose the necessary Existence of the Son.

Mr. Chubb's second Argument to prove the Supremacy of God the Father, and Subordination of the Son, is,

The Son received Gifts and Blessings from the Father, and consequently is inferiour and subordinate to the Father; according to St. Paul's way of arguing in Abraham's and Melchisedeck's Case, Heb. 7. 7. Without all contradiction the Less is blessed of the Greater.

First, I desire it may be observ'd that our Controversy is not about a Superiority of Order or Office, but of Essence and Nature; whether the Son is of the same Substance and Essence with the Father or not. We affirm, he denies. The Instance he brings is of *Abraham* and *Melchisedeck*. Let it be consider'd whether they were both Men, as undeniably they were: and if so, they were equal as to their Nature; and this Scripture must speak of some other Priority than that of Nature, and therefore is not concern'd in our Controversy.

In respect of Order, the Father is the Fountain of the Trinity, the Son is from the Father, being the substantial Wisdom of the Father. The Father works by the Son, the Son works from the Father; both by one omnipotent Will: and so there is a Priority of Order, but not of Essence. And

And the Text produced speaks nothing but of a Priority of Order, or Office; and therefore determines nothing in our Controversy. Only here I observe the Subtilty of the Old Serpent, confounding things that differ in a common Term.

But if our Adversary will have it, that the Son is inferior because bless'd of the Father; then our Answer is, The Son of God is also the Son of Man, and was capable of receiving Blessings in his human Nature.

Another Scripture he brings, is *Psal. 2.8. Ask of me, and I shall give thee the Heathen for thine Inheritance, &c.* 'It sufficeth here (saith he) that the Gift was such as the Father was capable of giving, and the Son of receiving: for we conceive, if the Son was equal to, and in all things the same with the Father, he was incapable of receiving any Gift or Blessing.'

I urge here, if Mr. Chubb's Christ was the Creator of all things, as he affirms of him; then he had the Right of a Creator to all things: and what higher Right than that can possibly be? How then could his Christ receive Gifts or Blessings from the Father? So that this Text and whole Argument militates against his own Hypothesis.

But my Answer to the Text is this, That it is spoken to Christ as Man, and consider'd as our Mediator, the Father is greater than he; and in that sense Christ was capable of receiving whatever the Father was pleased to give.

But who ever said, the Son was in all respects the same as the Father? This he would insinuate of his Adversaries; but who ever said the Son was the Father?

Who ever said that Christ, as Mediator, was the same as the Father? We affirm our Mediator Jesus Christ to be the Son of God, of the same Substance with the Father, who assumed human Nature into personal Union with himself.

And as our Mediator he received Authority to be Head of the Church, and by the Father was constituted to be the Redeemer and Saviour of the Elect.

This Mr. Chubb knew was what we profess'd, and if he would needs oppose, he should have oppos'd our Sense of the Article: for we deny not but that Christ, as our Mediator, was inferior to the Father; but we deny the Deity of the Son to be of an inferior Nature to the Father, against which he opposeth nothing.

Another Scripture he calls in for a Witness to prove the Son of an inferior Nature to the Father, is *Psal. 45.6.* quoted

ted by the Apostle, *Heb. 1. 8, 9. But unto the Son he saith, Thy Throne, O God, is for ever and ever : a Scepter of Righteousness is the Scepter of thy Kingdom. Thou hast loved Righteousness and hated Iniquity, wherefore God, even thy God, hath anointed thee with the Oil of Gladness above thy Fellows.*

‘ This (he saith) is plain, that the Being that receiv’d this anointing is the Son of God in his highest Nature, because it was that Nature to which the high Title or Character was given ; *Thy Throne, O God, is for ever and ever.*’

Ans. It is manifest beyond contradiction, that this Text speaks of the Son of God as incarnate, as Mediator : and it is as manifest that this Mediator is the eternal God, and not a created God ; for an eternal Throne is not the Seat of a mere Creature. And it is no Absurdity to say, that the Father is the God of the Son, the Son consider’d as Mediator. The Father was Christ’s God, and Christ was capable of receiving in his human Nature whatever is here or elsewhere said to be given him : and so these Scriptures harmonize with, and no way contradict our Hypothesis.

But saith Mr. *Chubb*, ‘ The Being that received this Anointing, is the Son of God in his highest Nature.’ His Reason, as I observ’d, is, because it was that Nature to which the high Title or Character is given, *viz. Thy Throne, O God, is for ever and ever.*

But this is fairly answer’d, by saying it was spoken to the Person of the Mediator, who is both God and Man, who received the anointing in his human Nature. The Father here calleth him God, and therefore as God we adore him.

If Mr. *Chubb* say, as in another place, he is a God, but not the supreme God ; I answer, the Scripture teacheth us, that the Lord our God is one Lord ; and that we admit not the Polytheism of the Gentiles, a most high *Jupiter* and inferior Deities. And we say, that the affirming two Gods, superior and inferior, the one to the other, is Gentilism ; and doth introduce Demon-Worship, as it was practis’d by idolatrous Heathens.

He quotes also *John 3. 35. The Father loveth the Son, and hath given all things into his hands.* What he would infer hence, I know not. Christ as Mediator is beloved of the Father, and hath all things given into his hands. But this Scripture proves not the Son to be of an inferior Nature to the Father in respect of his Divinity, and therefore gives not its Suffrage for Mr. *Chubb*.

He quotes next *Phil. 2. 9, 10, 11. Wherefore God hath highly exalted him, and given him a Name above every Name; that at the Name of Jesus every Knee should bow, &c. and every Tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father.*

That this refers to Christ as Mediator, appears from this, that it's a Reward of his Humiliation; and proves not the Inferiority of the Divine Nature in Christ, and might as well have been let alone, as set where it is.

But because he thinks it will advantage his Cause, he will unfold it with the Context.

Let this mind be in you which was also in Christ, who being in the form of God, thought it not Robbery to be equal with God; but took on him the form of a Servant, &c. Wherefore God hath highly exalted him, (him, saith he, who was in the form of God) and given him a Name above every Name.

'In this Text (saith he) the Son is said to debase himself in his highest Nature, and that part of that Humiliation did consist in his becoming Man; and that in the same Nature that he was humbled, in that Nature he was exalted. So then the Son did receive Exaltation in his highest Nature, as the Gift and Blessing of the Father.' And thence concludes his Inferiority.

To search out the Truth of what is here asserted, it is necessary to consider what the highest Nature of the Son was, according to what Mr. Chubb affirms of him. And he tells us, he was a Divine Being, or Person, of vastly great and supereminent Perfection; that he is the most clear, bright, and express Image, Similitude, or Representation of the Supreme God the Father; that he is the only-begotten and most beloved Son of God; that he was the Father's Agent in creating the World, &c. pag. 28.

Now Mr. Chubb tells us, that this Person received Exaltation in his highest Nature, (him that was in the form of God.) I demand now of Mr. Chubb, how it was possible that he that was in the form of God, whom he calls the Son of God, the Word of God, and a God; how, I say, he could be exalted higher? He makes him the Creator of Heaven and Earth, (at least the Father's Agent therein) had he not then, according to Mr. Chubb, a Name above every Name? Was he not as high as any Creature could possibly be? How then was he in this Nature exalted? What Name could he have higher, than to be call'd the Son and Word of God?

Now

Now because no Creature can be exalted higher than he was by Creation, (had any such Creature really been) therefore the Text cannot intend the Exaltation of such a Person as he describes the Son to be.

But must intend the human Nature of the true Christ, who being one Person with the Deity, is said to be humbled in appearing in the World for our sakes, in so low and mean a Condition. *Wherefore for this cause God hath highly exalted him, viz. his Humanity, and given him a Name above every Name, &c.*

Mr. Chubb took this pains to wrest this Scripture from its genuine Sense, only to the intent he might debase the Divine Nature of the Son of God; and by rendring him in that Nature inferior to the Father, so to ungod him, and render him a Creature, and no more.

And tho Mr. Chubb speaks here of Christ's highest Nature, yet in the same seventh Page he denies he had two Natures. 'When (saith he) we allow two Natures, a human and a divine, consider'd each in a separate and distinct Capacity, in our Saviour; we allow the Distinction only for Argument-sake.'

When the Scripture speaks of the Form of God, it doth not intend that God is compounded of Matter and Form; he being a pure Act, in whom there is no Potentiality to receive any other Perfection. God is by his Essence his own Form; therefore to be in the Form of God, is to be God: therefore to be in the Form of God cannot agree to any Creature, how exalted soever such a Creature may be supposed to be.

The Being that is said to humble himself, is said to be in the Form of God: his Humiliation consisted in taking on him the Form of a Servant. What is it then to be in the Form of God, save to be very and true God, and not a nominal one only? as to be in the Form of a Man, is to be a Man.

I know Mr. Chubb reads it *Form* or *Image*, and would insinuate as tho they were Words of the same import; and will not take the word *Image* in its proper Signification, as when apply'd to the Son of God: who is said to be *the Brightness of the Father's Glory, and express Image of his Person, upholding all things by the Word of his Power*; which no Creature can do. Christ is said to uphold all things by his Word: hence I will undertake to prove, that therefore he is not a distinct Being or Essence from the Father; that God cannot make a Creature that can create a World by his

his Word, nor uphold and sustain all created Beings with his Word. But Mr. *Chubb* endeavours to lower the Sense, by paralleling it with *Adam's* being created in the Image of God; yet the Text it self will not allow such an Interpretation, but declareth that Christ was in the Form of God, and thought it not Robbery to be equal with God: which can be applicable to no Being but the eternal Son of God, the Only-begotten, begotten of the Substance of the Father; whose most powerful Word, as it made all things, so upholds all things, and cannot be applicable to any Creature or made God, if any such thing could be.

The Son of God assuming our Nature, and so becoming God and Man in one Person, appearing for our sakes in a low and mean Condition, is said to humble himself, and take on him the Form of a Servant, and therein died for our Sins. This very Person, in his human Nature so humbled, hath God highly exalted, &c. But how this proves the Son to be of an inferior Nature to the Father, consider'd in his divine Nature, I see not.

It is not Mr. *Chubb's* saying that the Son of God is a Creature, and not God by Nature, that will give him the Victory; but he must solidly prove it.

It is manifest enough, that the Text points out the Exaltation of Christ's human Nature, which was humbled even to the Death for our sakes. But Mr. *Chubb* without reason, in favour of the *Arian* Heresy, would wrest the Text to intend the Exaltation of Christ in his divine Nature, thereby to rob Christ of his Divinity: whereas it is manifest, that no Creature could possibly be exalted higher, than to be what Mr. *Chubb* sets forth his Christ to be, in his 28th Page; and therefore he cannot be the Person intended in the Text.

None of us speak of the divine Nature of Christ being humbled, (so far as I know.) As to the essential Glory of the Son of God, it was not possible to be in the least diminish'd, no not when united to our Nature. The Sun in the Firmament loseth not its essential Glory, when eclips'd to us. And when we behold the Sun eclips'd, our Reason tells us, he shines in all his radiant Glories amongst the heavenly Spheres. So the Son of God, when with us incarnate, and his Divinity eclips'd or clouded by the Humanity from our sight; yet at that very time was he the very Brightness of the Father's Glory, to all the holy Angels and Saints above; and by them was, together with
the

the Father and Holy Ghost, beheld and adored as their great Creator and Sustainer. Therefore saith Christ, *My Father worketh hitherto, and I work: and what things soever the Father doth, the same doth the Son.*

Let it then be observ'd, that the Son doth the same as the Father, and that the Father and Son are Co-efficients of the same Work. The Father works by the Son, not as his Agent, which to affirm is nonsense: for if the Father work by the Son as his Agent, then the Father is not the physical, but only the moral Cause of the Effect; which would be Blasphemy to affirm. But more of this will be handled under the fifth Argument.

I come now to Mr. Chubb's Third Argument, which is, *The Father is said to be the God of the Son, therefore the Son is inferior and subordinate to the Father, and the Father alone is the Supreme God.*

That the Son in his human Nature is inferior and subordinate to the Father, is what all the Orthodox own: But that he is inferior to the Father in his divine Nature, is no Consequence of Mr. Chubb's Premises, the Inferiority lying only in the human Nature; and Christ our Mediator consider'd as a Man, the Father, Son, and Spirit was his God. There is nothing more needful to be reply'd to this third Argument.

Mr. Chubb's Fourth Argument halts on the same foot as his Third: his words are,

The Father is said to exercise Authority in commanding, and the Son Submission in obeying the Father's Commands; and consequently the Son is subordinate and inferior to the Father, and the Father alone is the supreme God.

I answer, that the Son in his human Nature is God's Servant, and submissively obeys the Father, and the Father is superior to the Son: but because the Son in his divine Nature is of the same Substance with the Father, therefore he is not subordinate or inferior, but together with the Father and Holy Spirit is the most High and Supreme God.

And this is manifest, that all the Texts Mr. Chubb cites under this Argument, treat only of Christ as a Man, and prove him as such inferior to the Father, which none that I know of denies. And Mr. Chubb not having proved the Son, consider'd in his divine Nature, in that Nature to be inferior to the Father, hath done nothing to the Establishment of the *Arian* Principle.

We

We prove Christ, from Scripture-Testimony, to be God and Man in one Person. Mr. Chubb feigns a Person to be Christ, who from his own Concessions is neither God nor Man, and indeed is nothing but an Idol put in the place of the true Christ: and if such Chimeras must have a Name, let it be Antichrist, as being a thing set up in opposition to the true Christ.

And when I reason from the Attributes he gives to this feigned Thing or Idol, I do not grant that any such Creature is or ever was in being, but call it a Creature, a God, or Mr. Chubb's Christ, for Argument-sake.

Mr. Chubb's Fifth Argument is this:

The Son is the Father's Agent in those Acts which are ascribed to him, and the Son received from the Father both Direction and Ability for their Performance: consequently the Son is inferior and subordinate to the Father, and the Father alone is the Supreme God.

That Mr. Chubb, by the Word, the Son of God, and a God, understands not very God, but a Creature, which he describes in his 28th Page, as before, we have seen: where he also saith he is what he is, and he is no more than what he is; to wit, not God by Nature, but a made God, *i. e.* a mere Creature, and no more.

Against this Creature's being God's Agent in making the World, or being a true Man, or our Redeemer and Saviour; I bend the following Discourse.

Now that the Son (understanding by that Term a Creature, how exalted soever) is not the Father's Agent in all those Acts ascribed to the eternal Son of God, I prove from the Impossibility, and consequently Absurdity of the thing.

First then let us consider, to the true Christ the Scriptures attribute the Creation of all things, the Worlds and all therein: Col. 1. 16. *By him were all things created that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones, Dominions, or Principalities, or Powers: all things were created by him and for him. Ver. 17. And he is before all things, and by him all things consist.*

Here we have a glorious Discovery of God, from his Works; from the End of the Creation, God making all things for himself; from his Gubernation and Upholding all things, it is said *by him all things consist*; (that is to say) in their Beings, and their several Motions and Actions: which comprehends all the Works of Providence in governing the World.

And

And that this is spoken of the Lord Jesus Christ our Saviour, is indisputable from this Text. But if these things that the Holy Ghost here witnesseth to be done by Jesus Christ, are incompatible to any Creature; then it will follow by a necessary Consequence, that that Creature or Person Mr. *Chubb* calls Christ, is not the true Christ nor Saviour of Mankind.

Mr. *Chubb* confesses that the Father, and what he calls the Son, are two distinct Beings and Natures: to prove this, all his Arguments are bent, and which by not doing, all his Fabrick falls to the ground. And therefore the Son, according to him, is a Creature, and no more: and being but a Creature, I say it is impossible he should be the Father's Agent, in creating, upholding, and governing the Universe, viz. the spiritual and material Worlds; nay, that he should be the Father's Agent in creating the least Particle of Matter.

Now all the Notices we can have of an Agent, from what is done in the World, is, that every Agent acts by Commission and Order from his Principal. So a Factor or Agent by Commission merchandizeth, so a Carpenter builds a House; so every Tradesman in his proper Business may be said to be another's Agent, when he trades for the use of another, and by Commission and Order from him. Thus far I suppose we agree.

But it is farther to be consider'd, that every Agent acts from an innate Power, independent of his Principal as to every Act of Nature. So the Factor acts from his own Wisdom and Prudence, the Carpenter builds from a Power innate and independent of his Principal; the Principal neither gives Strength nor Art to the Builder.

The Principal is but the moral, the Agent is the sole physical Cause of all he doth: and this is all that can possibly be understood by the Term *Agent*; and thus much must be understood by it, so far as I can see.

And it should seem to me, that Mr. *Chubb* understands by Agent a Person that acts by an innate and inherent Power, even as I do in my Actions.

Which that I may prove, I will look again on his Argument.

He saith, the Son received Direction and Ability from the Father, to do the Works ascribed to him; which is, as I have proved, to create, uphold, and govern the Universe. Now the Ability of every Creature is an inherent Power, cleaving (by the Ordinance of God) to the very Essence of the

the Creature. And so tho every created Being is dependent in Essence and Operation, yet we have Power so innate to our Natures, that the Action is denominated to be ours. So tho we eat, drink, walk, build, dispute, these are said to be our Works, notwithstanding we do them by the Ability received from God, and which cannot be otherwise. And as it is with us, so it is with the highest Angel, or whatever higher created Being can be suppos'd : tho we act every thing by a divine Concurse, sustaining our Beings and Faculties ; yet those Works we so do, are not said to be the Works of God, but our Works. And that this is true, may be instanced in Angels and Men, both good and bad : all act by a divine Concurse, yet are their Actions denominated of themselves to be either good or bad, and not of God, by whose Concurse they are done.

Apply we this to the Case before us. Here is a Creature feign'd to have received Ability to create the whole Universe, Angels, Men, and all other Creatures, and to uphold them all in their Beings, and to govern all their Actions ; and therefore the Work of Creation is to be attributed to this Creature, and not to God, whose Concurse we will suppose used therein. Yet is this supposed Creature as really the Creator and Sustainer of all things, and that by an inherent Power, as I am the Person that eats, drinks, walks, disputes, or abhors this Idol, set up to rob the Son of God of his Divinity in the Esteem of the World. And Creation-Work can in this case be no more attributed to God, than he is said to do these things by me. And if he please he may say God abhors this Idol of his, by me, because I do it.

But if the Work of Creation is the sole and only Effect of the divine Will, and that nothing can possibly come between the Divine Will and the Existence of the Creature will'd ; and if the divine omnipotent Will cannot possibly be a Quality or Ability received by any Creature : then no Creature, not one as excellent and glorious as Mr. Chubb feigns his Christ, can be Creator, and give a Being out of nothing to the least Particle of Matter, much less to the glorious Angels above, together with the whole Universe.

The Strength of this Argument lies on firm Principles : As, (1.) That every Creature can only be the Effect of the Divine and Omnipotent Will, because, before Creation, there could be no pre-existent Matter for any Creature, how powerful soever, to work on. (2.) The Divine Omnipotent

nipotent Will cannot possibly be a Quality or Power in any Creature; for how can that be a Quality when put into a Creature, that was not so in God, every thing in God being his Essence? And if God communicates Omnipotent Power to a Person, he communicates his very Essence to that Person; but God's Essence is not communicable to a Creature, therefore neither is his Omnipotent Power; therefore it is impossible any Creature can have an inherent Ability from God to create the least Particle of Matter, much less the spiritual World, and whole Universe.

Let Mr. *Chubb* try what he can do with this Argument, which I affirm utterly razes the Foundations of the *Arian Babel*.

Mr. *Chubb* therefore hath nothing left to say, but that this Divine Creature and God, as he styles him, did use the Power of God in the Work of Creation, tho not an inherent Power in himself; which by and by I shall prove impossible. But first let me pursue this Agency of the Son, which Mr. *Chubb* seems to glory in, as tho he had in that very Term establish'd his whole Hypothesis.

Against which I argue, That which is essential in God, cannot possibly be a Quality in a Creature, because that would exalt the Creature above the Creator; which I prove thus: Every Substance is more noble than its Accidents; if therefore the Divine Omnipotent Power or Ability to create the World, should be receiv'd by a Creature, it must be receiv'd after the manner of an Accident, and the Essence of that Creature would be the Subject of that Accident. And seeing Omnipotent Power is essential to God, should this become an inherent Ability in any Creature to create the World, then these Absurdities would follow: (1.) That the Essence of God should be an Accident in a Creature, and consequently dependent on the Essence of a Creature for its Subsistence; and then would the Creator depend on his Creature, as an Accident on the Substance in which it inheres. (2.) Then would the Creature be of a more noble Nature than the Divine Essence, which on this Supposition would be but an Accident in the Creature. Now seeing all these Consequences are absurd, impossible, yea blasphemous to imagine, the very Thought of which is abhorrent to every pious Mind; therefore it unavoidably follows, that no Creature can receive creative Abilities inherent in it self, and therefore there can be no such Creature. And consequently Mr. *Chubb's* Christ, which he

he sets forth under the Notion of a Creature, that made all created Beings, is but the Chimera of a proud and vain Mind, that would intrude it self into things above its Understanding. I cannot say, that Mr. *Chubb* was the Person that obtruded these Follies first on the World; nor can I think that Mr. *Chubb*, (a Person of as little Learning, for ought I know, as my self) leaning on his own Strength of Reason and Understanding, would attempt to impose his own Figments on all the Learned and Holy Men in *Great Britain*, nay in the whole World. But I rather suppose it must be some Person behind the Curtain, who is conceited of his own Learning above that of all others, and would impose antiquated and long since buried Errors on us, as the Truths of God. I will not say any do this out of malice; but in this Land of Light, not receiving the Truth in the Love of it, God in justice hath given them over to believe a Lye. And so much the more are they to be lamented, because in all probability they will prove incorrigible.

Not that I see any thing in Mr. *Chubb's* Book difficult to be answer'd; but what I said of him, is from the Consideration of the Boldness of the Attempt. I have heard, that the *Arians* of *Salisbury* glory that none have attempted an Answer; which indeed is somewhat strange. But I would impute it to any thing, rather than want of Ability in that Body of Learned Men, to whom he made his Dedication. But now at last there is an Answer given, by a Person wholly despicable, of as little or less Learning than himself; who attempts this not for a Name, or Advantage, but for the Satisfaction of his own Conscience, and that a stop might be put (if the Lord please) to the Heresy and Blasphemy of Christ's Enemies. Mr. *Chubb* may try if he can get out of that Labyrinth his Notions are intangled in; and may try if he can demonstrate, that the Divine Essence can possibly become an Accident in a Creature: or let him prove, that all Creative Power is not of the Divine Essence; or that God can put an inherent Power in a Creature, of force of it self to create a World; or that if such a thing were possible, and that the Creature he speaks of did, by an inherent Power received from God, create the Universe; then let Mr. *Chubb* shew, how God could be said to create the World by such a Creature.

I deny not the Concurse of God with every Creature, but I would know how God by such a Concurse could be said to create the World by such a Creature, in better

sense than he can be said to walk, eat, dispute, &c. in me, who do all these things by his particular Concourse.

If Mr. *Chubb* should say, that the suppos'd Being he calls Christ received Power from God to create the World, and yet received not his Essence; the Answer is easy, that God created only by his Essence, because there are no Accidents in God: therefore there is in God no Power distinct from his Essence. If Power in God were a Quality distinct from his Essence, then there would be Accidents in God, and he could not be a pure simple Act, and uncompounded. But seeing God is not compounded of Substance and Accidents, all in God is God; there can be no Power in God distinct from his Essence. Therefore seeing Power in God is not a Quality, but essential, it cannot be communicated to any Creature: if any affirm the contrary, all those Blasphemies, Absurdities, and Contradictions mention'd at the beginning of the Argument will unavoidably follow.

If it be objected that Angels and Men have Powers, and they received them from God, and if God had not a Power in his Essence distinct from his Essence; how could he give Power to his Creatures? For none can give what they have not themselves. [Note, The Objection is of natural Power, and not of an Authority for the Exercise of inherent Powers.] And then.

I answer, The Powers that all Creatures have, are not Powers in God, but are Effects of his Omnipotent Power. And the Cause must be more noble than the Effect; and the Cause cannot be the same with the Effect: therefore Creatures only exercise a created Power, but the Power we have been treating of is increated Power, which I have still affirm'd cannot be seated in a Creature. And therefore the Power of the most glorious Creature can be but a Creature-Power; but a Creature-Power cannot create: for every created Power must act on it self, or on something without it self. But what Mr. *Chubb* calls the Son of God, seeing by his own Confession he is but a Creature, and existed before the Creation of the Universe, had nothing (save God) distinct from himself to act on. That he did make the World by reflex Acts on himself, is incredible; because not the least Hint is given thereof in the Scriptures. That this Creature did act its Powers on God, is impossible; because God is infinitely above every Creature. Therefore it follows, no Creature can create; therefore not Mr. *Chubb's* pretended Christ. 'Tis increated Power only that can create.

Now

Now seeing the Scriptures do abundantly declare, that Christ made the World, it must unavoidably follow, that Christ is God essentially, and with the Father by one Omnipotent Will created all things; which because Mr. Chubb's Christ is not, *viz.* not essentially God, he is not Creator, not the true Christ, but an *Arian* Idol. Can God make a Creature able to create a World out of nothing? I deny it, for the Reasons aforesaid: And I further add, that there is an infinite distance between God and every Creature; not so between Creature and Creature, for then there must be an infinite distance between two finite Beings, which is impossible.

Has not God reveal'd himself to the World, in the first place as a Creator? Can any thing higher than a Creator enter into the thoughts of Creatures? Must not then all understanding Creatures center in their Creator, as in the highest and best of Beings? And must not this Creator then be essentially God? What Infatuation then is it, that leads Men to think of a Creature-Creator? Do not Men lower their Thoughts of the great Creator, when they affirm a Being infinitely above him? But there neither is nor can be any such Creature, and to affirm it, is to turn the Truth of God into a Lye, and to worship and serve the *Creature more than the Creator, who is God over all blessed for ever. Amen. Rom. 1. 25.*

What I treated of before, was to prove no Creature could receive Ability, or an inherent Power to create.

Now I shall go about to prove, no Creature can be God's Agent in the Work of Creation.

First, because every Agent, as to any natural Power received from his Principal, acts independent of his Principal. There is no Agent in the World, as to any physical Power of Action, but acts independent of his Principal: his Principal confers on him no natural Power, either as to Body or Mind, whereby he should be enabled to act.

Therefore I conclude, that it is beyond the Sphere of any Creature to be God's Agent in creating the Universe, because no Creature can act independently of God. Every created Being is dependent both in Essence and Operation; and dependent in Operation, because so in Essence: therefore no created Being can be God's Agent in creating the World.

And I urge further, that God cannot make a Creature to act independent of himself: and the reason is plain, because then God should make what he cannot annihilate, and

consequently make one of equal Power with himself, which is impossible.

But saith Mr. *Chubb*, 'The Son derived the Power by which he acted, from the Father.'

I must confess, I understand not what he means by that word *derived*. If he means that he received an inherent Ability, or Faculty, or Power from the Father to create the World, that I have proved impossible; because to receive such an Ability, must be to receive and to have the Divine Omnipotent Will inherent, and that would be to have the Divine Essence inherent, which is altogether impossible. What then can be understood by this Term *derived*?

'The Son, saith he, derived the Power by which he acted, from the Father.'

Then certainly Mr. *Chubb* must mean, that the Son made use of the Father's Power in creating the World, and that God gave him Ability so to do.

Now this also, if I can prove it to be impossible, I will leave himself to declare what he means. To derive in a natural way signifies the Receipt of a thing; as the Branches derive Nourishment from the Tree, the Tree from the Root, and the Fruit from the Branches; but this is a Conveyance from Nature, and is the thing Mr. *Chubb* opposeth: for he will not allow Christ to receive his Essence from the Divine Nature, against this he raiseth all his Batteries.

Now because I have used my best Endeavour to find out his Meaning, if I can't do it, let him blame himself for writing so abstrusely.

I will suppose therefore, that he means that the Son (understanding thereby a Creature only) used the Father's Power in creating, upholding, and governing the Universe: and this will run his Hypothesis into as many Absurdities as before.

For first, then the Father's Omnipotent Power must be exerted by a Creature's Will; which is both impious to affirm, and impossible to be done, because it supposes the Omnipotent Power of God to be not only exerted by the Will of the Creature, but to be the Instrument of the Creature in creating Men and Angels, with the whole Universe. Whereby also all the Glory of creating would devolve on the Creature, who would in that case be the Efficient, and not on God's Omnipotent Power, which the Creature used as his Instrument.

Secondly,

Secondly, This is impossible to be done, because no created Power can use its Creator as its Instrument, and it would be Blasphemy to affirm it. For every Instrument is less excellent than the Efficient, because the Instrument in this case is subservient to the Efficient: and this, instead of setting the Father above the Creature, would in my mind place him beneath it.

Thirdly, It renders Mr. Chubb's Hypothesis ridiculous and foolish. For seeing there is no executive Power in God, and that only his Will or Word is that Energetical Power, which gave being to, and upholds all things; God could no sooner will their Existence, than that the Creatures should exist: and therefore there could be no room for an Agent to interpose.

But here is one thing offers for Mr. Chubb to think upon, viz. that Scripture, *Heb. 11. 3. By Faith we understand that the Worlds were framed by the Word of God.* And *Heb. 1. 3.* tells us, that *Christ upholds all things by the Word of his Power.* Now if there be the same Power necessary to uphold all things, as to create all things; as cannot be deny'd, because the Sustainment of all things is but a continu'd Creation: then the Power that upholds them is the same that created them; therefore the Father and the Son exert the same Omnipotent Will, and consequently are one in Nature and Essence, between whom there can be no Superiority or Inferiority.

And I say again, that seeing the Omnipotent Will created all things, God could no sooner will their Existence, than that the thing willed would be in being. And therefore there would be no room for an Agent to interpose, because there can be no Agent to exert his Will, any more than to be a Cause of his Being; as is manifest from the nature of the thing.

If Christ created the Worlds, he must be of the same Essence, and have the same essential Will; whose Power put all things into being.

Therefore Mr. Chubb's Hypothesis is utterly destroy'd by the Impossibility of the thing. Besides, on his Hypothesis, the Father would only be a moral Cause of the Creation; every Agent being the physical Cause of what he doth. This, as I observ'd, robs the Father of the Glory of Creation, and places it on a Creature.

Mr. Chubb hath said, Christ received both Direction and Ability to create, and also that he derived the Power by

which he acted from the Father; which Phrases have been consider'd. But in the 15th Page, he brings in Christ, saying, *I and my Father are one.* 'It is, saith he, as if Christ had said, As the Father hath put upon me his Power also, to enable me to discharge that Trust, viz. of preserving the Church; as the Son exerciseth the Power of the Father, they may well be said to be one.'

I desire it may be carry'd in mind, I do not question but the Father communicates to the Son his Power together with his Essence; and I acknowledge Christ doth exercise the Power of the Father, and that the Power of the Father and his Power are one, and are always exercised by one Omnipotent Will.

What I affirm, is, That this cannot be done by any Creature, viz. the Works of Creation: And that seeing Christ made all things, he must be essentially God; and consequently Mr. Chubb's created Christ is not the true Christ, nor Saviour of the World, if any such super-angelical Creature had been made.

Here I would observe, that the Power of the Father is his essential Power, not communicable, but together with his Essence: and seeing Mr. Chubb's Christ is no more than he is, (that is to say, a Creature) and partakes not of the Father's Essence; he is not, cannot be the true Christ: nor can he exercise the Father's Power, in any other sense than Angels and Men may be said to do it.

Mr. Chubb would have what he calls Christ to exercise the Father's Power; and saith, the Father hath put his Power on him. Now I challenge the whole Tribe of *Arians* to shew how the Father hath put on Christ his Power, other than by communicating his Nature to him: nor can God clothe any Creature with Omnipotent Power, because he cannot make a God equal with himself; there must of necessity be an infinite distance between God and every possible Creature. Creative Power is increate Power; which cannot be put on any created Being: therefore no Creature can have creative Power put on him.

Properly speaking, no Creature can exercise the Power of God, because it is increate and incommunicable. If the Son exerciseth the Power of the Father, as indeed he doth, then he is one Essence with the Father, and hath one Energetical and Omnipotent Will with the Father.

The Son saith, he doth not exercise a separate and independent Power, but such a Power as he receiveth from the

the Father ; and so is said to be the Father's Power.

What Mr. *Chubb* means here, I cannot certainly say : The Son exerciseth such a Power as he receiveth from the Father : What is this ? doth not every Creature the same ? Do not Angels, Men, and Brutes, exercise a received Power ? But is the Power they have received their own Power, or not ? If their Power be seated in themselves, they are not said to exercise the Power of God. Nor can any Creature in the exercise of their inherent Power, be said to exercise God's Power ; as I shewed before.

And what he means by a Creature's exercising a separate and independent Power, is what he must get some *OEdipus* to unriddle. For in some sense no Creature hath a separate Power from God, nor yet independent on him ; God being entituled to the substrate Matter of all our Actions, by his upholding our natural Powers, and by his Concourse acting together with us : Yet are not those Actions denominated God's, nor are our Powers called God's.

And if every Creature is vested with a received and dependent Power ; then every Worm, according to him, is God's Agent, and exerciseth God's Power.

And Mr. *Chubb* would do well to shew, whether the creative Power he doth clothe his Christ with, be inherent or not ; if it be, to say how God can be more said to create, because that Creature created, than be said to eat or walk, because I do so. If the Power his Christ exerciseth, be not inherent, let him shew how it is possible any Creature can do a physical Act by a Power seated in another.

Let Mr. *Chubb* say, Whether a Creature can exercise omnipotent Power ? Whether a Creature can exert the divine Omnipotent Will ? If so, then a Creature can do all that God can do, and that not as an Agent, but principal Efficient ; and then there can be no difference between the Power of God, and the Power of such a Creature ; and such a Creature will be Creator and Creature both, and whatever other Contradiction you please.

But let me tell Mr. *Chubb*, that no Creature can exert the free Powers of another Creature, save in a moral way. I hope Mr. *Chubb* will not say, that his created God did exert the omnipotent Will in a moral way : for then instead of the Creature being God's Agent, God would become the Creature's Agent.

If a Superior hath Power to compel the Inferior, yet that Inferior acts its own Powers, and the Superior cannot be said

to act them; much less can a Creature, how excellent soever, exert the Power of its Creator.

If it should be said, That the Creator is willing to honour his Creature, so as to communicate his Power to it; suppose, as the case is, to create a World out of nothing: I reply, it is an absurd Supposition; for it cannot be, that the infinitely wise God should will an impossible thing: for no created Power can be adapted to use the increated Power as its Instrument. Therefore the Power of the Father cannot be exercised by such a Son as is a Creature, how excellent soever such a Creature should be.

Nor can any Creature be susceptible of infinite Power; for every Creature, with all its Powers and Virtues, is finite, and therefore limited; and a finite Being cannot receive infinite and unlimited Power, and therefore cannot use it; for no Creature can use that it is not susceptible of. And seeing omnipotent Power must be exerted in the Creation, were not our Lord Jesus Christ the omnipotent God, he could not have created the Universe: but the Scripture is full, that Jesus Christ created all things; therefore it follows that Jesus Christ is God by Nature. *Every House*, saith the Apostle, *is builded by some Man, but he that made all things is God*: Not a nominal God, such as Mr. Chubb's Christ is said to be, a figment of Man's Brain, of whom it cannot be proved, that such a Being exists in Nature; *And therefore they who preach such a Christ, are under a Curse.* Gal. i. 8.

Mr. Chubb indeed is so far convinc'd of the Oneness of the Father and Son, that he confesses in the same place, that the Father and Christ are One in the Exercise of it: of what? why it must be understood of the Father's Power, Pag. 16.

Hence I observe from Mr. Chubb's Concession, That the Father and Christ are One in the Exercise of the Father's Power: That it follows thence, that the Father's Power is exercised by one joint Act of the Father's and Son's Will; and therefore the Son is essentially God, and not a Creature inferior in Nature to the Father, as Mr. Chubb would have him.

And let Mr. Chubb now say, Whether every Creature may be said to be One with God in the Exercise of divine Power, by virtue of God's particular Concurrence: If so, then Christ is no more one with God, than a Worm is in its Motions. If not, how are the Father and Christ said to be one in the Exercise of divine Power, which Mr. Chubb confesses here they may be said to be, except the Father and Son

Son are one in Essence, and work together by one omnipotent Will, as the Truth is?

And I'll tell Mr. *Chubb*, that nothing but a Unity in Essence and Nature, can difference the Son's Unity with the Father, from the Unity that every Creature hath with God in its Operations: (I would not be understood of a moral Unity, but of that Unity whereby the divine Concourse works with every Creature in its proper Motions.)

And Mr. *Chubb's* Christ being but a Creature, hath nothing of Oneness with God in the Exercise of divine Power, above Angels, Men, or Brutes: Therefore what Mr. *Chubb* sets up for Christ (if such a Creature were) cannot be the true Christ.

Mr. *Chubb* saith, 'That Christ makes the Power of the Father to be greater than all other Power, yea, than his own Power, when his own Power is considered separate from the Power of the Father.' [*Note, He, i. e. Mr. Chubb, is opening John 10. 28, 29, 30. My Father that gave them to me, is greater than all, &c.*]

Mr. *Chubb* acknowledges the Christ he speaks of is a Creature; and I desire it may be consider'd, what Power it is that any Creature can have separate from the Power of God; or, whether our innate Power and Faculties are to be accounted separate from the Power of God: If so, I suppose Mr. *Chubb* believes the Creature he calls the Christ, and Son of God, to have an innate creative Power; how else could he make the World? and why then should he tell them of the Father's Power being greater than his? And if so, where is the Superiority between the Father and Son, that Mr. *Chubb* pleads for? If the Son create, he is not a Creature, but God of the Substance of the Father; and Mr. *Chubb's* affirming him a Creature, is Blasphemy.

Mr. *Chubb*, pag. 17. arguing from those Words of our Saviour, *John 5. 17. My Father worketh hitherto, and I work*; saith, 'That from thence the Jews inferred, that he made himself equal with God, and therefore went about to kill him: Our Lord answered, *Verily I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what things soever the Father doth, these also doth the Son likewise.*'

'In these Words (saith he) our Lord doth not deny, that Blasphemy was a just Consequence of his making himself wholly equal with the Father; but he denies that his making himself wholly equal with the Father, was a just
' Confe-

‘ Consequence of what he had said ; by asserting he could
 ‘ do nothing of himself, but from the Ability, Direction,
 ‘ and Appointment of the Father.’

Here he jumbles things vastly distant together, as the Ability and Direction of the Father. An Agent may receive direction to do a thing from his Principal, but receives not Ability from him, in any sense applicable to our Difference : And tho the Creature receive Ability from God, to do his own Work, he cannot to do Creative Work. What Power the Creature receives (as I said) is inherent, nor can a Creature act but from inherent Power. To talk of a Creature’s receiving Ability and Power to create Angels and Men, and not to have that Power inherent, is Nonsense ; for we receive no Ability or Power from God, but what is inherent in our selves. Mr. Chubb, if he opposes, may tell us how a Creature can receive any physical Power that is not inherent ; for how can any Creature, at any time, put any such Power into exercise that is not inherent ? or how can any finite Nature receive infinite Power ? or whether creative Power is not infinite ? or what difference there can possibly be between creative and infinite Power ? and lastly, whether he hath not manifested most egregious Folly, in affirming a Creature can receive creative Abilities ? But this by the by.

To the Text therefore, I answer, Our Saviour in *John 5: 17.* asserts his Divinity ; *He had healed on the Sabbath-Day a Man that had had an Infirmary thirty eight Years.* Ver. 8. In Ver. 16. we read, *That the Jews persecuted Jesus, and sought to slay him, because he had wrought this Cure on the Sabbath-Day.* In Ver. 17. Jesus answered them, *My Father worketh hitherto, and I work.* From this Saying, they accuse him of Blasphemy, for saying, *God was his Father, making himself equal with God.*

Doth our Lord, in the Context, deny that God was his Father ? doth he deny that by affirming, that God was his Father, he made himself equal with God ? doth he say one word of what Mr. Chubb feigns him to say ? as allowing that his saying God was his Father, was not a making himself equal with God : Nothing less, *My Father worketh hitherto, saith he, and I work.*

As if our Lord had said, *My Father worketh on Sabbath-Days, as well as other Days, in upholding the Creation, and governing the World, by his Providence ; and I work also, doing the same things that he doth : For the Son can do nothing*

thing of himself. This work of Healing that hath been done before your Eyes, is the work of the Father, as well as my work; for the Son can do nothing of himself, but whatsoever he seeth the Father do, the same things doth the Son also.

Whence we may observe, that the same individual Work, is the Work both of the Father and Son: Whence it appears, that the Father and Son is one singular Agent in all that is done in the Universe. Therefore the Son hath the same undivided Nature with the Father, the same Will, the same omnipotent Power.

As if Christ had said, my Father healed this Man, and I healed him; I having the same divine Nature, do the Work together with my Father; my Father and I are one, viz. one God, the same in Substance, equal in Power and Glory.

So that Mr. *Chubb's* Sense of the Words is wholly foreign to the true meaning of them. And whereas Mr. *Chubb* affirms Christ inferior and subordinate to the Father, (how excellent soever he speaks him, comes not into the Merit of the Cause) it is enough that he owns him to be a Creature, this it self sets his Christ at an infinite distance in Nature from God; this renders him incapable of receiving, or exerting creative Power, and of every Power proper to, and inherent in the divine Nature. And such is the Omnipotency of the Will, for it is the omnipotent Will of God alone that created and upholds all things; for as he doth all things according to the counsel of his own Will, so he doth all things by the effective Power of his own Will; which, as I shewed above, no Creature can exert: no, not the human Nature of Christ, tho in personal Union with the Deity, which by virtue of that Union is exalted far above all Creatures whatsoever. Yet, I say, with all Humility, and with Submission to the more knowing, that I think the human Nature of Christ never wrought a Miracle, or was the Agent of the Divinity in working of them; but that all those Miracles wrought by our Saviour, were the effect of his Divinity alone: and God is said to work them by him, as being done by that Person who was really and truly Man.

The human Nature of Christ was pure and spotless, he was the immaculate Lamb of God, that took away the Sins of the World; but the human Nature being a Creature, tho the most excellent, could not have Faculties receptive of omnipotent

omnipotent Power. And whereas the Scripture saith, that *in him dwelt the Fulness of the Godhead bodily*; I take it to be an Hebraism, and to signify, that the Fulness of the Godhead was united to that Body, and was one Person with it.

But being an unstudied and ignorant Person, whose whole Life hath been exercised and incumbered with the Affairs and Cares of this World; I herein give my Judgment, being ready to hear and submit to any convincing Arguments, that shall be offer'd to the contrary. And this Task will chiefly fall on Mr. *Chubb*, because the asserting that no Creature can do a Miracle, if it prove true, utterly destroys and ruins all that with so much Labour, Confidence, and Assurance, he hath been building.

But some may say, Did not *Moses* and the Prophets work Miracles? I answer, that all the Miracles wrought in *Egypt* were wrought by God only, and to him are in the Scripture ascribed: *Exod. 6. 1. The Lord said unto Moses, Now shalt thou see what I will do unto Pharaoh.* Indeed I cannot allow any Creature to be so much as an Instrument, in doing any thing above its own nature. A Miracle must be from a creative Power, which cannot be seated in any Creature. Every Wonder is not a Miracle. Angels may do Wonders, evil Angels may; and their Acts are wonderful to us, because above our Sphere, the Causes whereof are hid from us, and yet are they not above the nature of things: but understanding by the word *Miracle* a Work above Nature, no Creature can effect it. The contrary whereof Mr. *Chubb* must prove, if he will defend his Hypothesis, and thereto I invite him.

Mr. *Chubb*, p. 18. saith, 'We think that the Son did all things by the Will and Direction of the Father; as the inferior Workman builds the House by the Plan or Draught given him by the chief Architect.'

In answer to this I say, that the inferior Workman he alludes to, hath the same Nature and Abilities with the chief Architect: He derives no physical Power or Ability from him, but hath it as wholly in himself as the other hath. The inferior Workman builds the House himself, and is the physical Cause of the Frame and Structure. The chief Architect gave only a Plan of what he would have the inferior Workman do, and was only a moral or directive Cause; but the whole Effect produced, is from the inferior Cause. Let Mr. *Chubb* consider how this agrees with his Hypothesis, and tell me, supposing such a Creature

as he calls Christ, whether he could be the sole physical Cause of the World by an innate Virtue and Power; and whether the Father, as the chief Architect, was only a moral and directive Cause. If he say, that Comparisons run not on all fours, I must tell him, it is a very unmeet Comparison that hath never a sound Foot to go on, and will do little service to his Cause.

I have consider'd Mr. Chubb's fifth Argument, and therein what Agency a Creature, such as Mr. Chubb's Christ, can possibly have in the Creation of the World; and shew'd that it is none at all, and that Mr. Chubb's Hypothesis is impossible.

Now because the Scripture attributes the Creation of all things to the Son, and since it appears impossible to be done by any Creature, how excellent soever, either as the Father's Agent or otherwise; therefore the essential Son of God is the principal Efficient thereof.

This seems as clear to me as the Meridian Sun, and may be further manifested from divers Scriptures. I begin with *Heb. i. 6. When he bringeth his First-begotten into the World, he saith, Let all the Angels of God worship him.* I demand, what is that Worship the Angels were commanded to give to Christ? Was it not the Homage of Creatures to their Creator? And what is that Homage, but their most intense Love of him, and Acknowledgment of the Reception of their Beings and Blessedness from him; Profession of Dependance on him, even an Acknowledgment of all Creature-Obligations to him?

And is there any Worship higher? and were they not then commanded to give him their supreme and highest Worship? And is he not then, with the Father and Holy Spirit, one Supreme God and Lord of all?

That this is the very Worship the Angels were commanded to give him, may appear from hence, because it is that Worship we are commanded to give him.

To manifest this, consider that we are baptized in his Name, equally as in the Father's; and by Baptism we dedicate and devote our selves to his Honour and Glory, equally as to the Father's; which would not be lawful, were the Son a distinct and inferior Being to the Father; for the Scripture saith, that *God will not give his Glory to another.* The Son therefore is not a distinct Essence from the Father.

And seeing there is in Scripture no Act of Divine Worship of the Father commanded, distinct from the Son; and

all our Obligations, even as Creatures, are equal to the Son as to the Father, therefore according to his Command we so worship him. How can these Men honour the Father, who rob the Son of his Divinity? Are not all Men bound to honour the Son, even as they honour the Father? Can these Men have the Father, who deny the Son? What tho they give high and seemingly glorious Titles; and which would be so indeed, were he a Creator; are they not acting over Judas's part? betraying with a Kiss, and saying, *Hail Master!* when arm'd with Swords and Staves against him?

These Men tell us, all are to be worshipped according to that degree of Excellency that is in them. Behold then the glorious Excellencies of the Son of God! Own him as thy Creator, Redeemer, and Saviour, and give him a Worship inferior to that thou givest the Father, if thou canst. The Angel *St. John* fell down before, was no doubt a glorious and excellent Creature; yet would not be worshipped, but saith, *Worship God.* God most high therefore only is to be worshipped. Christ is to be worshipped, therefore Christ is the most high God.

That Christ is to be worshipped with our highest Worship, hath been proved from *Heb. i. 6.* It also appears, because we are to believe in him to trust, and hope in him, to commit our Souls to his keeping. The Apostle saith, he *knew in whom he had believed, and that he was able to keep what he had committed to him;* and we are commanded to love him with all our heart, which is our highest spiritual Worship. Therefore he is one God with the Father and Holy Spirit, and as such to be glorify'd by all his Creatures. The Scripture tells us, that *he is God, that he was in the form of God, and thought it not Robbery to be equal with God.* To be in the form of God, certainly is to be God; for God is by his Essence his own Form, in whom is no Potentiality of another Form.

Further, he is said to be *the Brightness of the Father's Glory, the express Image of his Person, upholding all things by the Word of his Power.* Conceive we, as we are able, the glorious Perfections of God the Father; Christ is, as I may say, the Quintessence of all that Glory, the very Brightness of it, the Glory of the Father's Glory. This Text is too full of Glory, yea of the Son's Glory, to be unfolded by mortal Creatures: it is a Theme fit for the highest Cherubims and glorify'd Spirits to descant on to all Eternity.

Where-

Wherefore doth Mr. Chubb make a pother of Christ's being the Father's Agent? a thing impossible for a Creature, as his Christ is. Our Text speaks Christ the proper Efficient, both of Creation, and also of Sustainment of all things: And would it not be unreasonable to think, that the same Power that upholds all things, did not create all things? The Text saith, he *upholds all things by the Word of his Power*: his own Word of Power, or powerful Word, upholds all things, and therefore made all things. He is the proper Efficient, and therefore is the most High God, and not a Creature, as Mr. Chubb would have him; for it is incompatible to the most glorious Creature, by his only Word, to create and uphold all things.

As to Mr. Chubb's Christ, a mere Creature, whom he so amorously courts with glorious Titles, the Scripture is silent of him, knows no such Person.

But our Lord Jesus Christ, the essential Son of God, he is the worthy Object of our highest Adoration and Praise. In *John's* Gospel, chap. 20. 27, 28. our Lord blaming *Thomas* for his Unbelief, saith, *Reach hither thy Finger, and behold my Hands; and reach hither thy Hand, and thrust it into my Side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God!*

I demand, what could have been said more, to confess the Godhead of Christ.

Did Christ blame him for those high and glorious Appellations? Nothing less: for Christ in the next Verse calls this Confession of *Thomas* a believing in him.

The Apostle, 2 Cor. 11. 2. tells the *Corinthians*, that he had espoused them to one Husband, that he might present them as a chaste Virgin to Christ. The Church is the Spouse of Christ, and Christ is the Church's Husband. Let us now see what the Scripture saith of this Husband of the Church, Christ Jesus: *Isa.* 54. 5. *Thy Maker is thy Husband, the Lord of Hosts is his Name; and thy Redeemer the Holy-One of Israel, the God of the whole Earth shall he be call'd.*

Let Mr. Chubb shew, what Scripture saith the Lord of Hosts is a Creature: where the Holy-One of *Israel* is said to be a Creature. Yet this Lord of Hosts, this Holy-One of *Israel*, this God of the whole Earth, is the Church's Husband and Redeemer. This is our Lord Christ, the essential and only-begotten Son of God.

So in *Isa.* 9. 6. Christ is call'd *the Mighty God, the Everlasting Father, the Prince of Peace, &c.* I do not repeat the Shifts

Shifts Mr. *Chubb* hath to avoid the Force of this and other Texts, being but fig-leaf Coverings: for whenever Magistrates are call'd Gods, the Context doth manifestly declare, that only Men in Power and Authority are there intended. However, Mr. *Chubb* might have been a notable Advocate for the Flatterers of *Nero* and the Pope, &c. for he could say that the Scripture calls Princes and Magistrates Gods, and what harm to call Heathen Emperors and the Popes Gods? and to worship them too, so it was with an inferior and lower Worship. For, saith he, every Creature is to be worshipped according to that degree of Excellency that is in them: especially this might be done after they are dead; according to the Customs of Heathens and Papists. And so the Demon-Worship of both might be introduced, yea and defended, in the same manner he doth the Worship of this his Christ; who, he saith, being but a Creature, is yet a God, and to be worship'd, for the Scripture calls Magistrates, &c. Gods.

But this Scripture above-quoted, calls Christ the mighty God, the everlasting Father, the God of the whole Earth, and Lord of Hosts, *Jehovah*, &c.

Can any other be understood by these Epithets, than the true and eternal Son (*viz.*) the Son of God, the only-begotten Son of God? who if he were not begotten of the Substance of the Father, could never have had the afore-said Appellations given to him by the Spirit of Truth it self.

Mr. *Chubb*, pag. 16. saith, 'The Father and Son are not co-ordinate Causes,' *viz.* of Creation, for of that it must be intended; indeed I know not who ever said they were, for I know not who could make them so: But I quarrel not at words.

The Orthodox Churches (I think, for I am not greatly acquainted with Mens Writings) do, and have all along taught, agreeable to the Scriptures, that the Father, Son, and Holy Ghost are Co-efficients in all the Works of Creation and Providence, and not the one subordinate to the other.

Our Lord saith, *The Son can do nothing of himself, but what thing soever he seeth the Father do, the same also doth the Son. My Father worketh hitherto* (saith he) *and I work.* The Father worketh by the Son, his essential and substantial Wisdom, not as an Agent, distinct in Essence, as Mr. *Chubb* feigns (which I have above demonstrated to be impossible) but by one joint omnipotent Will.

And

And whereas Mr. *Chubb* would make the Apostacy of the Romish Church to consist much in this, That that Church gives Divine Honour to the Son, equally as to the Father, (as Mr. *W——ton* did before him) yet seeing the Scriptures that speak of that Apostacy declare that it consisted in Demon-Worship, (very much like the Creature Mr. *Chubb* calls Christ, which I don't see but it may be call'd Demon-Worship, as well as that of *Rome* for worshipping feign'd Saints and Angels) and in worshipping of Idols of Gold and Silver, and Wood and Stone, &c. and no where forbids the highest Divine Worship to be given to the Son, but commands all Men to *honour the Son as they honour the Father* : therefore we are not to hearken to the Shifts, Quibbles, and Falshoods of any that declare the contrary, and would thrust an Antichrist on us instead of a true Christ; but are bound to hold them accursed, as preaching another Christ, another Gospel: *Gal. 1. 8. But tho we (saith the Apostle) or an Angel from Heaven preach any other Gospel unto you, than that which we have preach'd unto you, let him be accursed.*

As I have above proved, that the Creature Mr. *Chubb* preaches being but a Creature, could not possibly be the Father's Agent in creating the World, nor could possibly do it from any Power inherent received from the Father; and thence strongly inferred, that Mr. *Chubb* sets up for the true Christ, an Antichrist, an Idol of Man's Brain, and what never had Existence in Nature: I now come to prove the said Idol of Mr. *Chubb*'s, or his Christ, or God, or what he will call it, not to be the true Christ of God, because not a Man. The Scripture every where witnesseth to Christ's Manhood, and that he was a true and very Man. And tho Mr. *Chubb* call his Image a Man, yet now I undertake to demonstrate, that according to none, nor all the Descriptions Mr. *Chubb* hath given of him, can he be esteem'd a Man: which if well perform'd, is enough to settle Mens Minds about this Affair, and to convince, that Mr. *Chubb* is a Setter-forth of a false Christ, a false God; which how I perform, I leave to every one's Conscience.

Mr. *Chubb* tells us, p. 47. that Christ was of the Seed of *David* according to the Flesh. And in p. 48. that the spiritual part was the Divine Word, and that the Divine Word, when united to the fleshy part, was a Man; and that this Man was our Lord Christ: That the Divine Word, when consider'd alone, when join'd to the fleshy part, was but a

part of Humanity ; and before it was join'd to the bodily or fleshy part, it was no part of Humanity.

In *pag. 47.* ' We think (saith he) that we have proved ' by undeniable Evidence, that the Divine Nature in our ' Saviour was not united to the intire Humanity, but was ' it self a real part of it, &c.'

What he calls Proof, is utterly needless to regard : here he affirms two things diametrically opposite to all Scripture, and consequently can never be proved from Scripture :

First, That the Divine Nature in our Saviour was not united to the intire Humanity.

Secondly, That the Divine Nature in Christ was a real part of Humanity.

I have consider'd his pretended Proofs, and perceive that a deceived Heart hath turn'd him aside, and that his taking the Divine Nature of Christ for a Creature, and composing a Christ of that Creature, and a fleshy part ; he hath interpreted those Scriptures that speak of Christ as God and Man, of that Idol of his own Brain. And so *Acts 3. 15.* *And kill'd the Prince of Life, whom God raised from the dead.* ' Here, saith he, the Prince of Life, or the Word, ' or Son of God, is said to be kill'd, and not another Being to which he was united, but himself the Prince of ' Life.'

I answer, If we understand by the Prince of Life the eternal Son of God, then our Answer is, That he was kill'd in his human Nature. And so may all those Scriptures be interpreted, where Christ is said to die, to be crucify'd, to rise from the dead ; that being attributed to the Person, that was done by, or to, either Nature.

Or we may by the Prince of Life understand the human Nature, the Man Christ ; who from his personal Union with the Deity, the Fountain of Life, and by his purchasing and bestowing eternal Life on all Believers, may very well be call'd the Prince of Life.

Indeed the Humanity of Christ, by virtue of its Union with the Godhead of the Son, is infinitely more glorious than the Christ he sets forth : which, for want of such a Union, is infinitely beneath him.

It would be loss of time to refute particularly all the perverse Interpretations of Scripture, that he hath in that Book suggested. A shorter way will be, to prove that that Person he calls Christ was not a Man ; nor could possibly be

a Man, under the Characters he gives of him. And not being a Man, he cannot be the Christ; because the Scriptures every where witness, that Christ was a Man, made like unto us in all things, Sin only excepted.

First, Mr. *Chubb* tells us the Divine Nature in our Saviour was not united to the intire Humanity.

Here it is necessary to carry this in our minds, that by the Divine Nature, a Creature, whom he calls the Son of God, is by him intended. This created Being, he saith, took a fleshy part, and was united to it; but denies it was united to the intire Humanity. Now from his own Confession we have it, that the fleshy part is not the intire Humanity: this his Confession ought carefully to be remembered.

Secondly, he tells us, That this Divine Creature, before united to a fleshy part, was no part of a Man. Now here are two things united; a Divine Creature that is no part of human Nature, and a fleshy part which is not intire human Nature: and the Union of these he affirms is a Man, but puts his bare Affirmation in place of Proof. If we will give him credit, we may call it with him a Man; but I fancy such as can exercise their Understanding about it, will as soon believe that the Moon is made of a green Cheese.

'The Divine Word (saith he) when consider'd alone, even when join'd to the fleshy part, was but a part of Humanity; and before it was join'd to the bodily or fleshy part, it was no part of Humanity.' pag. 48. But this we say, that when it was join'd to the fleshy part, it was a whole Man; and his Affirmation you must take for Truth, for he cannot prove what he saith. But he is in the Chair now, and you must take his *Ipse dixit*.

He tells us, That the Divine Creature, before Union to a fleshy part, was no part of a Man; but when united to a fleshy part, it was in place of a Soul, and was that in the Person of Christ, which the rational Spirit is in all other Men.

Here I have learnt one *Arian* Mystery, to wit, that human Nature is divided into two Species: one is, that of this Divine Creature united to a fleshy part, and doing the Offices of the Soul to the fleshy part, which Mr. *Chubb* saith is a true Man; the other of a human Soul join'd to a fleshy part, as in all other Men. But the difficulty is, to reconcile the former Species, which is Mr. *Chubb's* Christ, to what the Scripture saith of Christ, to wit, that he was made like

like unto us in all things, Sin only excepted. And sure our Souls are not super-angelical Creatures; therefore Mr. Chubb's Christ is not like unto us. Let we then Mr. Chubb's Christ pass for a false Christ, an Antichrist, or Idol, because not of like Nature with us, as the Scripture saith that the true Christ is.

‘ But, saith he, the Divine Word it self is a part of Humanity, by being that in the Person of Christ, which the rational Spirit is in all other Men.’

Ans. Mr. Chubb can't say it is metamorphosed into a Soul, but that it doth the Offices of a Soul; that is, it enlivens and actuates the Body.

Secondly, According to Mr. Chubb, if an Angel, or highest Order of created Beings, do enliven and actuate a fleshy part, presently there exists a Man: for so he saith of his Christ, that the Divine Word join'd to a fleshy part is a Man. But I think it not safe to take things of so great moment as this is upon trust, for fear I should embrace an Idol, instead of the Son of God the Saviour.

Mr. Chubb affirms many things, but proves nothing: therefore I may justly doubt of the Truth of what he saith. And I would ask Mr. Chubb, whether if a good Angel should actuate a fleshy part, he would be a Man. I know he will affirm it, for he saith in one place, That whatever rational Spirit actuates a fleshy part, it becomes a Man. Suppose then an evil Angel actuate a fleshy part, would he be a Man? Mr. Chubb must grant it, because a Devil is a rational Spirit: And yet let Mr. Chubb say what he will, not one of ten thousand but would say it was not a Man, but a Devil, and would call it according to the superior Nature.

What then can Mr. Chubb's Christ be, when a super-angelical Creature acts a fleshy part? Will it be a Man? No, it hath no human Soul. Will it be an embody'd Angel? No, the superior part is suppos'd to be a Species above it. Well then, let some other give it a Name, for I cannot, except I should call it a Phantom of an *Arian* Brain.

But my Thoughts running upon this thing, a Doubt arises in my Mind, whether any created rational Spirit, save a human Soul, can possibly be vitally united to a human Body. We say indeed all things are possible to God, and I oppose not his Omnipotency, but speak in respect of the Powers communicated to their several Natures.

'Tis not a Spirit's moving a Body, speaking in a Body, that can argue the Spirit that doth so, to be vitally united to that Body; witness the Demoniack in the Gospel, that had the Legion; witness *Mary Magdalen*, out of whom were cast seven Devils; and all other Possessions that we read of, where the Devils spake in the Possessed. Yet were they not vitally united to those Bodies, for then the Possessed and the evil Spirit would have been but one Person. Now seeing no Instance in Nature, from the beginning of the World to this day, can be given of any rational Spirit vitally united to a human Body, save a human Soul; how doth Mr. *Chubb* know it can be? Or that whatever rational Spirit actuates a fleshy part, will constitute a Man?

Mr. *Chubb* pretends a single Instance indeed of a Creature of a Divine Nature united to a fleshy part, which he affirms was a Man: but he cannot prove that any such Creature ever was; or that any such Creature, if it were, was ever vitally united to a human Body: or if such a Compositum were, he cannot prove it a Man, much less the Saviour of the World. And is it reasonable we should venture our Salvation on such Uncertainties, nay on such apparent Falsities?

Mr. *Chubb* introduces a high created God, existing in that Nature (as he saith) before the World, uniting himself to a fleshy part; and can offer nothing for it, but Scriptures that say nothing to it: and I challenge him to give but one pertinent Proof of this thing.

The human Soul is created with the Body, and by the great Creator made apt to use the Body as its Instrument; yea, every part of the Body is of use to the Soul: and tho I don't know how I think, yet if some Parts be disorder'd, we lose all our Sensations.

And I very much doubt, whether an Angel can enliven all Parts of the Body, and use them as the human Soul doth. However, no Disorder in the bodily Parts, nay not even Death, can hinder an Angel from speaking and reasoning in a Body.

But to come a little nearer to Mr. *Chubb's* Case, he affirms such a Divine Creature united to himself a Body of Flesh, and so became a Man. Then I say, he changed his Species of Being, which no Creature can possibly do. Every Creature must be of that kind in which he was created, and therefore this Divine Creature he speaks of, could not leave that Nature, and put on another Nature; therefore he

could not become a Man : therefore Mr. *Chubb's* Christ is not the Christ set forth to us in the Scriptures.

Can Angels put on the Nature of Men, or Men the Nature of Brutes, (I speak not of brutish Actions) or Brutes any way change their Species? Doth not every Creature keep its own Species intire? Why then doth Mr. *Chubb* impose on us, to believe what was never done, nor can be done?

Mr. *Chubb*, it may be, will say this Divine Creature made the World, Angels, Men, and all Creatures, and upholds all things. Indeed Mr. *Chubb* tells of wonderful things, if true; and I should call such a Being the most high God, and revere and adore him as such, let Mr. *Chubb* call him what he will. But I am arguing on supposition that such a Creature was, and on that bottom I would answer, because he is a Creature he did not make himself, nor was able to transform himself to another Species of Being: which he must do, if he became a part of Man, as Mr. *Chubb* assures us he did. Tho I wonder how he came by such profound Knowledge, even to declare things that never were, nor according to the divine Government of the World never can be done-

Besides, could that divine Creature leave that Order of Being wherein he was created, then all those distinguishing Excellencies, wherein such a Person was exalted above all other Creatures, must be put off; and then it would not be himself united to a fleshy part, but some less glorious Creature: and what that would be, Mr. *Chubb* must say, for he is best acquainted with these Mysteries; but I am sure he could not be a Man, without he became a human Soul. And because Mr. *Chubb's* Christ had not a human Soul, therefore the Compositum was not a Man.

But Mr. *Chubb* don't mean, that those Excellencies of Nature were taken from that Divine Person (he feigns) when he saith he took on him human Nature. And indeed if it were another Nature, when united to the fleshy part, than what it was before, he could not be said to take on him human Nature, but another Nature or Person must be said to do it. He only saith, as in his Note, p. 6, 7. 'That when Christ took on him human Nature, or the Nature of Man, or the like, that he means no more than that he became Man.'

From whence I infer, that the fleshy part (in Mr. *Chubb's* esteem) is the Whole of Man's Nature; and that by this
Divine

Divine Creature's becoming Man he lost his Divine Nature. And it must be so, because he still denies two Natures in Christ, and now affirms his Christ to be a Man, that is, I hope, to have the human Nature; but the divine Nature and the human are two different Natures: If he have the latter, as he must if he be a Man, then he must have two Natures, or not have the divine. And here we shall have the Prince of Life without a divine Nature, a God suffering and dying without a Godlike Nature. I appeal to all Men now, whether I do justice to Mr. *Chubb* in this or not.

But notwithstanding what may be rationally inferred from Mr. *Chubb's* words, he don't mean that he ceased to be a divine Person when he took a fleshy part, and became a Man as he saith.

But on the other hand I must say, If that divine Creature become one with a fleshy part, so as to constitute one Person, that Person could not be a Man: for the Personality must follow the superior Nature, and so it would be a superangelical or heavenly Creature embodied, but by no means would it be a Man.

But Mr. *Chubb* will have his Christ a real Man, without a Soul. And I wonder what Mankind will say of this! A Man without a Soul! It is strange! But what can I do? Mr. *Chubb* will have it so; and Men, under the power of Satan's Delusion, may believe it so. He that can believe that Christ was not united to our whole Nature, how can he believe he can save our whole Nature? Did he redeem more than he did assume? Why then did he not redeem Angels?

Christ took not hold of Angels, therefore was not their Redeemer; if therefore he took not hold of human Souls, if he had not a human Soul, he had no Soul-Sufferings, and therefore could not be the Redeemer of Souls.

O how abominable is that Doctrine, from which such Consequences, utterly destructive of the Christian Religion, are naturally drawn!

If Mr. *Chubb* says, the Divine Nature was instead of the Soul, and that the Divine Nature suffer'd, then I say such a Nature should be redeem'd, but human Souls could not, if Christ had not a Soul; for without a Soul he would not be a Man.

Mr. *Chubb* speaking from those words, *Luke 2. 40, 52. And the Child grew and waxed strong in the Spirit, &c. p. 51.* hath the following words:

‘ That all spiritual Beings which are cloth’d with Flesh,
 ‘ by being united to, and acting in and by a fleshy Body,
 ‘ their Acts and Operations are more or less perfect, as the
 ‘ bodily Organs are more or less so which they act in and
 ‘ by, &c.’

This agrees well enough with our Hypothesis, that Christ had a human Soul, united to a human Body; and so according as his bodily Organs were perfected, he is said to increase in Wisdom; which proves him a true and real Man.

Mr. Chubb’s Christ he affirms to be a glorious Creature, united to a fleshy part, acting in and by bodily Organs. Now if something be in Scripture attributed to Christ, that cannot agree to this Creature acting in and by bodily Organs; then it follows of necessity, that this Creature cannot be the true Christ.

Now it was attributed to the true Christ, that he knew Mens Thoughts: Mat. 12. 25. *And Jesus knew their Thoughts.* Mat. 9. 24. *Jesus knowing their Thoughts, said.* Luke 5. 22. and many other Places, where Jesus is said to know and perceive their Thoughts. And, Rev. 2. 23. he saith, *He searcheth the Hearts, &c.*

But how doth this agree with what Mr. Chubb here saith, ‘ That the most high spiritual Being (intending a
 ‘ Creature which he calls the Son of God) when acting
 ‘ in and by a fleshy Body, have their Operations more or
 ‘ less perfect, as the bodily Organs are more or less so?’

But what perfection of bodily Organs is required, to do that by them that no created Spirit can do without them? How our Spirits think by bodily Organs, is a Secret to me. How we reason by bodily Organs, I know not; but for a created Spirit to tell the Thoughts of others by bodily Organs, is the greatest Mystery of all.

How can a Spirit united to Flesh, in the Exercise of bodily Organs, do that which no created Spirit can do in its most free and unbodied State? And if no created Spirit in its unbodied State can know the Thoughts of those of their own Species, or those of inferior Species to them, how can it, in the exercise of bodily Organs, make an Approach so near our Spirits, as to know our Thoughts? Yea, how can they know the Thoughts of all Men; yea, of all Angels? Now the Disciples, John 16. 30. testified of the true Christ, *that he knew all things.* He is said to search the Heart, to perceive in himself, and to know in himself the Thoughts of others; which argues such a Union with those
 others,

others, as none but God hath, and this proves him to be essentially God; for no Creature can be susceptible of infinite Knowledge, because finite cannot comprehend infinite. If Christ knew in himself what the Thoughts of Men were, he knew it as God, even in his own Will, without whose Concourse no Creature can think. Let Mr. Chubb say, whether his Christ could know all things done in Heaven and Earth in himself; and whether, if now in Heaven in the Flesh, acting bodily Organs, he can know all things done in the World in himself, or can be receptive of infinite Knowledge and Power.

I ever thought that God alone knew all things; that he only that made the Soul, and communicates Power and Action to all its Faculties, and so was nearer to us than we are to our selves, without whom we could not so much as think; did only know our Thoughts, I mean independently in himself.

If Mr. Chubb says, the Christ that he speaks of was the Father's Agent in creating Men and Angels, and therefore may know what is in Man:

I answer, I have prov'd before, that no Creature can be the Father's Agent in Creation-work, and that it is wholly impossible. Creation being the immediate Effect of the Divine Will, there is no room for an Agent to interpose: Nor can infinite Wisdom and Power be seated in any created Mind, which because created, is finite and limited; and therefore the most exalted Creature can neither create, nor know the Thoughts of Angels and Men. And further, no limited Nature can move and put forth all Creatures to their own Acts, and therefore cannot know their Thoughts; and if the most sublime Creature cannot do this in his pure Naturals, how can he do it when clogged with a Body, and exerciseth all his Powers by bodily Organs?

I have been shewing that Mr. Chubb's Christ is not the true Christ, because not a true Man: But because Mr. Chubb is so confident of his Assertion, and that his Christ is a true Man, tho the Compositum was a Divine Creature joined with a fleshy part; and would justify his Assertion, because the Angels appearing to *Abraham* and *Lot*, are in the Scripture also called Men:

To this I return this Answer, That the Scripture doth not always declare the nature of things, but calleth them by that name, as we our selves would call them, accommodating the Expression to outward Appearance. So when

it saith, *that the Sun stood still in the days of Joshua* ; if he will consult Mr. *W—ton*, or any noted Mathematician, they will tell him that the Expression was but an Accommodation to the then Apprehensions of Men, who judge mostly according to Appearance.

But Mr. *Chubb*, in his 49th pag. last Lines, saith, ‘ Here we see Angels and Men in the same Persons, at the same time.’

If so, Mr. *Chubb* must allow two Natures in the same Persons, at the same time, because he will have these Angels united to a fleshy part. And yet when he saith the Divine Word or Superangelical Nature was united to a fleshy part, he doth not say it was a superangelical Person and a Man that was so united ; but only saith, when so united he was a Man, and denies his superangelical Nature and human Nature to be two distinct Natures united in one Person.

But this is my Comfort, Mr. *Chubb*’s Denials or Affirmations alter not the nature of things : For seeing human Nature can subsist in no Person, but such a one as hath a human Soul and Body ; and Mr. *Chubb*’s Christ, or God, as he calls him, was a Creature of a Nature different from human Nature, because he had not a human Soul : the Union of such a Creature with a fleshy part could not constitute a Man, therefore Mr. *Chubb*’s Christ is not the true Christ our Saviour.

That these Angels did appear to *Abraham* and *Lot* as Men, is plain ; but I never read of any that did affirm, that Angels, appearing in the Likeness of Men, were really Men : For it may as well be said that evil Angels, appearing in the Likeness of Men, are really Men, tho’ most Men, notwithstanding their Appearance, will call them Devils.

But seeing Mr. *Chubb*, against all Reason, will have these Angels to be Men and Angels at the same time : I demand, when the Angels ascended to Heaven, whether the Men went with them ? If so, there was a human Nature ascended to Heaven before Christ’s.

But Mr. *Chubb* did not think these Angels to be really Men, but by uniting to themselves a fleshy part, they were just such Men as his Christ is ; that is, Men without a Soul, Men with nothing of Humanity in them. For I tell Mr. *Chubb*, that a fleshy part, that never was united to a human Soul, and consequently never related to it, is not any part of human Nature ; and this I take to be a self-evident Principle.

Principle. And therefore I tell Mr. Chubb, now it is upon my mind, that the fleshy part of these Angels could never have been related to human Nature, because not produced by human Nature. Nor could they be produced by human Nature, * except they had took the Bodies of dead Men, which I don't think Mr. Chubb believes they did. Where now are Mr. Chubb's Angels and Men in one Person?

But, saith he, they were really Men, for they had real living Bodies that did eat in *Abraham's* sight.

But Mr. Chubb cannot be certain of this, for they might be aerial Bodies, they might be dead Bodies, or Bodies of dead Men; it might be some other prepared Vehicle, to serve this present Providence: which ever it was, they could not be Men; for, as I said, a Body acted by an Angel, without a human Soul, is not a Man, but an embodied Angel.

And their seeming to eat, proves them not Men, nor yet to have living human Bodies; and I cannot but think that Mr. Chubb hath read or heard how Mens Eyes have been deceived in appearances of Spirits.

It is enough for us to believe, that *Abraham* thought they were Men, and that by so appearing they made themselves familiar to him. And I suppose never any holy Angel appeared to any holy Men, but they appeared as Men *.

Mr. Chubb's Argument is, that a rational Spirit united to, or acting a fleshy part, is a Man: So that the Angel must lose his angelical Nature, as Mr. Chubb's Christ lost his divine Nature, by being united to a fleshy part; for Mr. Chubb affirms, that the divine Nature became part of the human, and, as united, was a Man, after the same rate these Angels became part of the Men.

I demand therefore, when the Angel spake in *Balaam's* Ass, whether by using the fleshy Organs, he did constitute a Person? I am willing, if I could, to beat Mr. Chubb out of this ridiculous Conceit: For if an Angel exercise the Organs of an Ass, he will be as much an Ass, as an Angel exercising the fleshy part of a Man is a Man.

* I except 2 Kings 5. 17. where the Angels appeared to *Elisha's* Servant on the Mountain, as Horses of Fire and Chariots of Fire, round about *Elisha*: This Mr. Toogood's Manuscript put me in mind of. And it proves what I before asserted, that the Scripture speaks of things as they appear to Men, and not always as in their own Nature. Will Mr. Chubb now affirm that these Angels were real Horses? and he may with as much Reason, as that the Angels that appeared to *Abraham* and *Lot* were Men.

What can Mr. *Chubb* offer against this Parallel? If this exalted creating Creature, which he calls Christ, when united to a fleshy part, is so debased as to become a Man, a Creature infinitely beneath himself considered as Creator, which Mr. *Chubb* affirms he was; why should not the Angel united to *Balaam's* Ass, and actuating it, become a real Ass?

I cannot render Mr. *Chubb's* Assertions ridiculous enough. All that he can say against this Parallel, is, that his Christ was really united to human Flesh, so as to constitute one Person, not denominated after the superior Nature but inferior: But the Angel was not personally united to *Balaam's* Ass. I answer, but it was possible, and upon a Supposition that it had been so, the Angel, according to Mr. *Chubb*, must have been denominated from the inferior Nature, and must have been no more an Angel but an Ass. And if Mr. *Chubb* can see the Unreasonableness of the latter Appellation, why cannot he see the same of the former? for in very Deed the former would have been a glorious Creature embodied, and not a Man; and the latter an embodied Angel, and not an Ass.

But I will follow Mr. *Chubb*: *There came two Angels to Sodom at Even, Gen. 19. where they are expressly called Angels by the Historian, and yet the same Historian calleth them Men three times; and that they were so, appeareth from those visible living sensible Bodies they appeared in: Ver. 10. And the Men put forth their hands, and pulled Lot into the House to them, and shut the Door. Ver. 16. Whilst he lingred, the Men laid hold of his hand.*

Hence he concludes, that a Man is made up of a fleshy part, united to and animated by a rational Spirit. True, if the rational Spirit be a human Soul, but not else: nothing but a Soul and Body constitute a Man.

‘But, saith he, whatever Species or kind of Spirit it is, that is united to a fleshy part, when so united, is a Man, tho more than a Man.’

It cannot enter into my Thoughts, that Mr. *Chubb* thinks this to be true. It must needs be, that he knows otherwise; but having espoused the *Arian* Doctrine, he baulks at nothing to defend it: and if it take with some, and make Profelytes, he hath his end.

O what a terrible thing it is to be given up to a hard Heart and seared Conscience! I never thought to meet with such Blindness in a rational Creature, as I have met with here,

Mr. Chubb affirms, that whatever Species, or Kind of Spirit it is, that is united to a fleshy part, when so united, is a Man.

Let us consider now what different Species there are of Spirits. Mr. Chubb enumerates three, as may be seen in pag. 14. as Human, Angelical, and what he calls Divine; all acknowledged to be Creatures, all acknowledged to be of different Species, as will appear thus: The divine Creature, which he calls Christ, differs from angelical and human Spirits; as is the difference between Creator and Creature: for he saith, that that Divine Creature was the Creator of all things.

Human Souls are created with an Inclination to a Body, so are not Angels. That Angels are not created with an Inclination to a Body, appears because they have no Bodies; and if they had such Inclination, they could not be happy, because they would have Desires unsatisfy'd.

That human Souls are created with an Inclination to a Body, appears from the Abhorrency that is in them to a Separation from them. How loth is the Soul to leave the Body? How pleased with the thought of a Reunion at the Resurrection?

And that Souls and Angels are different Species, we may learn from the words of the Apostle; where he saith, *That Christ took not on him the Nature of Angels, but the Seed of Abraham.* Therefore Men and Angels are a different Species of rational Spirits.

Now seeing human Souls, Angels, and the spiritual Being he calls the Son, are all rational Spirits, and differ in specie or kind one from another; these respectively united to a fleshy part, must exist three different and distinct Compositums, as far different from each other, as is the respective rational Nature united to the fleshy part; and have nothing in common to them all, but the fleshy part. In their very rational Natures there is a difference allow'd to be in specie.

Thus the human Soul (the lowest Species of rational Spirits) being united to a fleshy part, the Compositum is a Man; and nothing in Nature but a human Soul and Body can constitute a Man. That this is true, I appeal to the common Sense of Mankind.

Thus a rational Spirit, superior to the human Soul, to wit an Angel, being united to a fleshy part, (say a human Body) must constitute a Compositum superior to Man; as the Angel is superior to the Soul, and could in no sense be call'd

call'd a Man, but must receive its Denomination from the superior Nature, and be call'd an embody'd or incarnate Angel. But if a rational Spirit superior to Angels, infinitely above them, here suppos'd a Creator of them, (understand it of a Creature) if such a Creature were united to a fleshy part, the Compositum would be as much different from the two former, as their rational Natures did differ, and would be neither Man nor Angel.

Not that I think any such Compositions as the two last ever were, but upon supposition that there were such, the Compositum would differ from a Man.

How then is it possible, that whatsoever rational Spirit is united to a fleshy part, when united to the fleshy part, is a Man?

Sure nothing more ridiculous can be affirm'd; and they that will justify a thing so abhorrent to Reason as this, do manifest that they are judicially blinded, and given up to a hard Heart and reprobate Sense.

If I can't prevail on Mr. Chubb, I hope I may on others, less prejudiced against the Truth.

Hearken then, I beseech you in the Name of the Lord Jesus.

Mr. Chubb's Christ is compounded (according to him) of the Creator of human Souls, and a fleshy part. Now if there be a difference between Creator and Creature, there must be the same difference between them when united to a fleshy part. And as great a distance as is between Creator and Creature, which indeed is infinite; so great a difference must there be, between the Creator when united to a fleshy part, and the human Soul when united to a fleshy part. But the latter, by the common Consent of Mankind, is a Man: therefore I strongly conclude the former is not, cannot be so; but must differ as much as their superior Natures differ that were so united: and nothing can be more evident than this.

Every Individual of human Nature, in respect of their Nature, are equal: the human Nature of a King differs nothing from human Nature in a Beggar. Now this is a Mathematical Axiom, *viz. Take away equal things from equal things, the remainders are equal.* Apply now this to the Individuals of human Nature, and the Truth of human Nature will appear. Mr. Chubb and my self, as Men, consider'd as Individuals of human Nature, are equal. Now suppose our constitutive Parts dissolved or disunited, and

our fleshy Part taken away ; what doth there then remain of us, save to each a human Soul ? which as to human Nature is equal. For as a Drop of Water is as truly Water, as all the Water in the Sea ; so one human Soul is as much a human Soul as another.

Now Mr. *Chubb* supposes his Christ a true Man, and therefore equally possessing human Nature with other Individuals of human Nature, (for example, Mr. *Chubb*.) Now take away the fleshy part from both, and there will remain a human Soul to Mr. *Chubb* ; and to what he calls his Christ must remain what it was, before united to a fleshy part, viz. the Son of God, a God, the Creator of Mr. *C*'s Soul, (as he himself affirms :) and therefore the remainder not being equal, themselves, before the fleshy part was subtracted, were not equal. But Mr. *Chubb* was a Man, and therefore Mr. *Chubb*'s Christ was not a Man ; which was to be proved.

What I have said to prove the Person Mr. *Chubb* calls Christ was not a Man, is sufficient for all those whom the Lord hath not deliver'd over to the Efficacy of Error. Mr. *Chubb* has heard the Truth preach'd very often, and hath been taught from the antient Creeds read in their Churches, that Christ is the very Son of God, equal with the Father as to his Divine Nature, inferior to the Father as touching his Manhood : and if he did consider the Scriptures he brings to prove Christ not to be God by Nature, he might see a sweet Harmony and Consent between them and the antient Creeds.

But what shall I say ? Mr. *Chubb* hath not received the Truth in the Love of it, and seems to me to be given over to strong Delusions ; not only strange, but strong and efficacious Delusions, to believe a Lye : And in the Hardness of his Heart sets himself against the Son of God, to rob him of his Divinity, and the Churches of their Salvation ; and in place of the true Christ substitutes a Creature ; and to elude those Scriptures that set forth the Divinity of Christ, he affirms that this Creature he calls Christ, is a God also. And because the true Christ, the eternal Son of God, created all things ; he affirms the Creature-God he calls Christ, created all things, as an inferior Workman to the Father. And to confirm this Notion, he talks of an impossible Agency in this Creature ; and, in short, doth all he can to depose the Son of God from his Throne, and to render him a mere Creature infinitely beneath what he is.

Thus

Thus Mr. Chubb endeavours to set up Idolatry, and to bring in the Polytheism of the Gentiles. But as the Lord in the time of *Constantinus* and *Valens*, Emperors of *Rome*, both *Arians*, and when *Arianism* was in its meridian Glory, did stir up gracious, holy, and learned Men to oppose, and stem that Torrent of Heresy, that then overflow'd the Christian World; so it is to be hoped that he will stir up some learned Men to oppose now.

Mr. Chubb's Piece is dedicated to the Clergy of the Church of *England*, and lies sheltred as it were under their Protection; and it amazes me, when I consider that none of that Learned Body oppose themselves in defence of their own Creeds and Religion. They, it may be, despise it; but if they consider how it did once prevail, the Danger will not appear contemptible: and I think it would be proper to oppose this Disease in the beginning.

I that am but a Mechanick, have done what I thought proper; wherein I have been defective, I hope some or other will do better: And tho I know, or at least am persuaded, that great Masters of Reason, as well as of Languages, lie behind the curtain; yet I have not been discouraged in this thing.

I return from this Digression; and shall endeavour to render *Arianism*, as deliver'd by Mr. Chubb, in its proper colours.

I hinted something above, that Christ took not hold of the Angelical Nature: but because the Apostle said he did not do it, it is very manifest he could have done it; which, as I said, proves that Angels and human Souls are different Species of rational Spirits.

It is manifest, that had the eternal Son of God took hold of the Angelical Nature, there would have been two Natures in one Person; to wit, the Divine and Angelical. And therefore because from the Apostle's words he could have done it, the thing is possible, and carries no Absurdity in the Notion of it.

And because it was possible for the Son to do it to the Angelical, it is possible for him to unite the human Nature to himself, as in our Christ. So that it appears, for the Godhead and Manhood to be united in one Person, is possible, and carries no Absurdity in the Notion of it.

And seeing the Scripture doth declare, that Christ is God, that he made all things, that he is the Lord of Hosts; we conclude he is the essential Son of God, eternal and co-equal.

equal. And because the Scriptures do also abundantly declare that Christ is true Man, we then say that this Manhood united to the Deity of the Son, is the Christ, the Saviour of the World, and that in his Person are two rational Natures: which Union, or Natures so united, we say is the Object of our Faith, tho the Nature of it is not demonstrable by our Reason. When I say we, I do not affix what I say as the words of any, for I have consulted none about it; I only speak my own Sense, which I only must answer for, if any thing unworthy of that glorious Object of our Faith hath slipt my Pen.

Let us now see what Mr. *Chubb's* created God would have been, if he had took hold of the Angelical Nature. And here, I say, must have been two rational Natures in one Person, to wit, the Divine and Angelical: and if what Mr. *Chubb* sets up for God, be indeed the Son of God, we see the thing possible; for else why should the Apostle say he did not do it, had it been impossible? Let Mr. *Chubb* say now, whether this Compositum would have been an Angel, and not God, or God and an Angel in one Person. If so, and this be possible, for what reason doth he deny that Christ is God and Man in one Person?

I have said Mr. *Chubb's* God united to the Angelical Nature, would have been two rational Natures in one Person, tho both supposed to be Creatures: and this the rather appears, because this supposed Divinity must have been united to the whole Angelical Nature; for the Angels being Spirits, and not compounded of Parts, the Union must have been of the whole Nature. We affirm the Son of God to have took our whole Nature into Union with his Divine Person, and so is both God and Man in one Person: and to this Person agrees whatever the Scripture affirms of Christ.

But Mr. *Chubb's* created God, he affirms, was united to Flesh only, and had no human Soul; and thence appears to be neither true God nor Man: and therefore is not the Christ the Scriptures set forth, but an Idol of Mens Brain.

Mr. *Chubb* would have a superangelical Nature united to a fleshy part, to become a Man: To manifest a little more the Folly of this Notion, let the following Discourse be considered.

And I demand of Mr. *Chubb*, whether between what he calls Christ, and an Angel, there be not a far greater distance in their Natures, than is between an Angel and a Brute, to wit, a Horse. He must say, between the former
E there

there is the distance necessary between a Creator and his Creature, not so between an Angel and a Brute.

Suppose we, that an Angel by the Power of God should be united to and actuate the fleshy part of a Horse, as the animal Soul of a Horse doth; I demand whether the Compositum (tho to human appearance he might seem a Horse) would therefore be a true Horse; and whether if Mr. *Chubb* should call it a Horse, it would prove it to be a Horse; whether the Angel would be really and truly a part of the Brute, whose Body he acted. What Mr. *Chubb* will say, I know not; but most Men would say, if they did know that an Angel did actuate that fleshy part, and did see effects agreeable thereto, that it was an Angel embody'd, that did exercise those brutal Organs. That this Supposition implies not any Contradiction, nor is impossible, appears, in that Angels can exercise the Organs of Brutes; for an Angel spake in *Balaam's Ass*.

Nor doth it appear, that by such a Union the Angel would lose the Perfections of his Nature, but would still be an Angel, tho embody'd, and not a Brute. Therefore it follows, that Mr. *Chubb's* Christ, (if such a Creature were, as by him described) by being united to a fleshy part, would not lose its superangelical Perfection, and become a Man; but be a superangelical Creature still, tho embody'd: even as an Angel embody'd in a Brute, would not become a Brute.

I have treated of, and feign'd Unions that never were, and it's like never will be, and spoke of them only as possible; thence to prove Mr. *Chubb's* Christ only a feign'd thing.

For a superangelical created Person, who Mr. *Chubb* saith created all things, by being united to a fleshy part, to become a Man; is as great Nonsense and Absurdity, as for an Angel actuating the Body of a Brute to become a Brute.

But Mr. *Chubb* affirms this suppos'd superangelical Creature to be the Father's Agent, and to use his Power in creating the World; which I have affirm'd before to be impossible. And to confirm what I have said, let it be consider'd, that it is infinitely more impossible for a Creature to use God's Power, and apply it to act, than for a Creature to use its Fellow-Creatures Powers, or the Powers of inferior Creatures, and apply them to act: And if the latter be impossible, much more the former.

Now that an Angel cannot apply the Powers of a human Soul to act, is manifest from this, because he cannot force the

the Will : for every Man is master of his own Will. And it is the Judgment of many Divines, that the Will cannot be forced. Indeed if Angels, either good or bad, could force the Will, we should be as Machines dispos'd of at the pleasure of superior Nature. Therefore I conclude there is no Power in an Angel adapted either to compel our Will, or know our Thoughts: whatever Powers they have (they are indeed mighty Angels) they excel in Strength, but cannot invade the Powers of each other, or of inferior rational Nature, save in a moral way: every Creature being so one with it self, that it is a Self-mover, and its Powers are not compellable to act by any extraneous Creature.

What Powers are in us, proportionated to move and exert the Powers of our Fellow-Creatures, either of the same or of an inferior Species? Truly, none at all. The Properties of every Creature are so shut up within themselves, that we know 'em not, much less can exert them to act, except rational Powers in a moral way, and the irrational by outward Force; who when compell'd to move, the manner how they effect their Motion is unknown to us, tho' done before our eyes.

If therefore Creatures of a superior Species cannot exert the Powers of those who are their Inferiors, what Power can they have over those of a superior Nature?

What Power hath a Worm to move my Will? What Power hath a Man to act the Powers of an Angel? What Power then can a finite Creature, how excellent soever, have over its Creator, to move his Will to act? For if the Will of God is the alone Creator of all things, what created Agent can exert it, or use it as its Instrument? How derogatory is such a Thought to the Divine Being? And what Pride and Folly doth appear in such Men, who treat and peremptorily conclude of things no way proportionable to their Understandings, and press on the credulous World for Truth, that of which they have no manner of Conception? If this be not as I say, let Mr. Chubb shew how a Creature can receive and use creative Power; or that it is possible for God to use and work by such a Creature, in creating the World. If he do not these, let him acknowledge he hath utter'd things he understood not, and treated of things too high for him.

I have been led to treat of complicated Species, that never were, from Mr. Chubb's Instance of Angels that appear'd to Abraham and Lot, by him affirm'd to be both Angels and

Men. I have endeavour'd to manifest the Absurdity of such a Notion, and have shew'd that the Holy Spirit in the Scripture accommodates Expressions to our Sensations; and that from thence we cannot conclude, that Angels that appear'd in human shape, both at the Birth, Resurrection, and Ascension of Christ, were very Men. Indeed I think that good Angels never appear to Men for their Instruction, in any other save a human Form; as being most familiar to us, and least affrighting to our Nature: and that if their superior Nature should not be so hid from us, we should not be well able to bear their Presence.

A Multitude of Questions I might ask Mr. *Chubb* on this Thesis: as first, If these Angels appearing to *Abraham* and *Lot* were Men, whether they were good Men? Whether the Men had Souls distinct from the Angelical Nature? Or whether the Angels were in place of human Souls? And if so, how they could be Men? How they could be call'd Men, seeing the Denomination must be taken from the superior Nature?

Now seeing human Nature subsists rather in the Soul than in the Body, for 'tis the Soul is the human Person, when separate from the Body; and the Body, when separate from the Soul, hath not human Nature annex'd to it; tho it have a relation to human Nature, being the Body of such a Man: therefore human Nature cannot subsist in any Singular, where there is not a human Soul.

Therefore Mr. *Chubb* saith not the truth, when he saith, That whatsoever Species of rational Spirits are united to a fleshy part, when united is a Man: a Proposition that will be exploded by all the unprejudiced Individuals of human Nature.

For then a Devil united to a fleshy part would be a Man; and Mr. *Chubb* speaking to such a Creature, must call him Brother Devil: for if he be a Man, he must be of kin to Humanity. But we disclaim such a Man to be of kin to us; Mr. *Chubb* may own the Relation if he please.

But for my part, I should not call such a Compositum a Man, but an incarnate Devil; the Appellation being to follow the most noble Nature, as to be sure the Angelical is.

It is the same on the other hand, if a good Angel should be united to a fleshy part, it must be call'd an incarnate Angel, but in no sense a Man, because the superior Nature was not the human.

So if a superangelical Person (as suppose the Creature Mr. *Chubb* calls Christ) was vitally united to a fleshy part, it might be said to be incarnate, but not to be a Man, because it was not a human Soul that was so united. And I appeal from Mr. *Chubb's* Affirmation to the common Sense of Mankind, for a definitive Sentence.

Further, if these Angels Mr. *Chubb* speaks of (and saith were Men and Angels in one Person) were not vitally united to those human Bodies, then they could not compose one Person with the Angel that respectively actuated them. If they did, then their Separation from those Bodies must be the Death of the supposed Person; and that could not be, without great grief and torment to the Angel that enlivened those Bodies; as Mr. *Chubb* confesses of his Christ, that the Son of God himself suffer'd on the Dissolution and Death of his Body. And then these Angels, on the Death or Separation of these Bodies, suffer'd great Torments (for a vital Union cannot be dissolv'd without Pain, and the Body being mere Matter cannot suffer any) without any previous Fault, which is inconsistent with divine Goodness.

If to avoid these Absurdities Mr. *Chubb* say, the Men went to Heaven in union with the Angels; I shall only say, they carry'd a new Species of Being to Heaven, to wit, a Man and an Angel in one Person; which were never there before, so far as I know.

The Angel that appear'd to *Manoah*, is several times call'd a Man, acts as a Man; yet he ascends in the Flame, and so discover'd himself to be an Angel. If he were also a Man, what became of his Manhood?

So the Angel that appear'd to *David* with his Sword drawn, must needs appear in some sensible Form, or *David* could not have seen him: Doth it follow he was a Man?

These things I mention, that it may be consider'd what Straws Mr. *Chubb* grasps at to uphold his Cause; which utterly sinks, if he cannot prove his Christ to be a true Man: which he, nor all the Men on earth can ever do, from his Concessions.

I shall say no more under this his fifth Argument, and by what I have said under this so largely, my Work will be shortned in the following.

Mr. Chubb's sixth Argument, to prove the Superiority of the Father, runs thus:

'Tis the Son's express Declaration in this matter, viz. That he is inferior and subordinate to the Father; and we think his Testimony is a sufficient Foundation for our Faith to rest upon: and consequently that he is in himself, what he hath declared himself to be, and that the Father alone is the Supreme God.

I answer, Mr. Chubb well knew, that we say the Son is both God and Man in one Person; and that in respect of his Manhood, he is our Mediator, and inferior to the Father: and what he declares himself to be, we say it was only in this respect he gave his Testimony, and we believe his Testimony. And if Mr. Chubb would have press'd us, he should have proved that the Son our Lord Jesus Christ was not the co-essential Son of God, but a Creature only; which he hath not done by any Scripture-Authority, nor ever can do.

All that he hath done, is to urge Scriptures that speak only of the human Nature of Christ, as he is our Mediator; and thence conclude him not to be God.

Let Mr. Chubb try to prove his Christ a Man, the Father's Agent in creating the Universe; and answer all the Arguments I have opposed to his Hypothesis: for without doing that, all his Scriptures will evidently appear to be misapply'd. For how can that be proved from Scripture, that is a Non-entity, as his Christ manifestly appears to be?

I betake my self now to consider the Authorities he brings, and what force they are of, against the Orthodox Faith, concerning the Co-essentiality of the Son with the Father.

First he cites *Mark 13. 32. But of that Day and Hour knoweth no Man, no not the Angels which are in Heaven, neither the Son, but the Father.* The Answer is easy, That Christ spake of his human Nature. And the human Nature united to the Person of the Son of God, is call'd, and is the Son of God.

Now if Mr. Chubb would have urged this Text so as to affect us, he should have proved that in such a Union, as of the divine and human Nature in the Person of Christ, it was absolutely necessary that the human Nature should know all things that the divine Nature did, (which is impossible to a Creature:) or else that if there was not such an Equality in Knowledge, there could not be such a Union.

And

And all Men that will consider the thing, may see, that whatever he might design, he hath only egregiously trifled, wasted his Time, and abused his Reader's Patience, never coming up to the full State of the Question.

He quotes also John 10. 28, 29, 30. *My Sheep hear my Voice, and they follow me, and I give unto them eternal Life, &c.* This Text I have spoke to before in part, I think.

Christ here saith, he giveth his Sheep eternal Life. This proves his Co-essentiality and Eternity. Had Christ, according to Mr. Chubb's Hypothesis, been a mere Creature, eternal Life had not been in his power to give; and consequently because he can give eternal Life, he is the supreme God.

To give eternal Life, is to give an eternal, happy, yea perfectly happy Continuance of that Being received by Creation; and signifies the Continuance of creative Power. Mr. Chubb's Christ can act only now by bodily Organs, for he will have him a Man. Now I demand how this Man can receive the creative Power of God, and exercise it by bodily Organs, to the upholding the Universe, and all Creatures therein, Angels, Men, Devils, and whatever other Creatures there be, by bodily Organs? If he cannot do this, he cannot give his Sheep eternal Life.

No Man can do this, no high exalted Creature can do this; 'tis only the co-essential and eternal Son of God can do this, who taking to himself a human Body and reasonable Soul, became God and Man in one Person, which is Christ our Saviour. He can give his Sheep eternal Life; and because he can do this, he is the true and living God, co-essential and co-eternal with the Father.

As to what Mr. Chubb urges from the latter part of the Text, viz. *My Father that gave them me, is greater than all,* &c. urging thence, That the Father's Power is greater than Christ's Power: I answer here, as I think I have done somewhere before, that Christ spake to such as were not fully convinced of his Deity, to support their Faith, and it is true of Christ's Manhood; but presently Christ tells them, *his Father and he were one*, asserting thereby his Divinity.

Another Scripture he quotes, is John 14. 28. *My Father is greater than I*; wherein he runneth on the same Mistake, applying it to the divine Nature of Christ, which Christ spake of his human Nature in the Person of the Mediator.

The rest of this Chapter having been handled under his fifth Argument, I omit here; and indeed all the Scriptures he

brings he knows do not press our Hypothesis, as you may perceive by the Title of his ninth Chapter.

Mr. *Chubb's* seventh Argument follows ;

The Son did pray to the Father in behalf of himself, consequently the Son is inferior and subordinate to the Father, and the Father alone is the Supreme God.

The Premises we confess, the Consequences we deny, as an illegitimate Offspring : And because Mr. *Chubb* did not think it for the Interest of his Cause to state the Difference betwixt us aright, I shall put it in the best light I can.

Therefore, I say, the Son of God in his human Nature, as Mediator between God and Man, did pray to the Father for himself, and all his Elect and Chosen. And as he was the Son of Man, tho his human Nature was far exalted above all Creatures, thro his Union with the divine *Logos*, or Word of God, yet was it inferior to the Father ; and I know of none denies it. And for Mr. *Chubb* to draw an Argument hence, without taking notice of the orthodox Sense of the Words, manifests his Design was not to search out the Truth, but to establish an old exploded Heresy.

Let Mr. *Chubb* offer what he can against the orthodox Sense, and prove from Scripture or Reason, that the Person praying was not both God and Man ; and that as Man in Union with the Deity, he could not be Mediator between God and Men, nor pray and make Intercession for his Church.

Let him prove that it was not the human Nature, in Union with the Divinity, that poured out strong Cries and Tears in the days of his Humiliation ; and let him prove, that it was not the human Nature, in Unity with the Divinity of the Son, that died for us : let him either prove this not to be so, or impossible to be so from Scripture or the nature of the thing ; and his Performance, or at least his Design, will look with some tolerable Aspect.

But neglecting this, and proposing Scriptures that may carry a double Sense, and not to fix the Sense to his own Hypothesis, nor answering the Objections of his Adversaries, he doth but trifle in the most momentous things.

I answer therefore, the Son's praying to the Father in his human Nature, proves not the Son's Inferiority to the Father, save only in that Nature in which he prayed. Our Mediator is indeed both God and Man in one Person, yet the

the human Nature only exercised the Office of Mediator ; the human Nature only prayed, was sacrificed for our Sins, not as divided from his Divinity, but as being exalted in that Union with the Person of the Son, far above all Principalities and Powers, and every Name that is named both in this World, and that to come. No Godded Creature, as Mr. *Chubb's* Christ (if such a one were) would be in any respect like him ; or the Sacrifice of ten thousand such, of equal Merit with the Sacrifice of this blessed Lamb of God, who taketh away the Sins of the World.

Hence Christ became a Man, is called our High Priest, and said to be sensible of our Infirmities and Temptations, as having himself been tempted and suffered in his Manhood ; and because a Man, he is said to be made like unto his Brethren in all things, Sin only excepted.

But Mr. *Chubb's* Christ hath a Body without a Soul, and so not having a human Soul, could not experience in himself the Infirmities of human Nature.

For the more noble and exalted any Creature is, that is united to a fleshy part, the more powerful he is, and the less sensible he can be of any human Frailty.

I am come to Mr. *Chubb's* eighth and last Argument against the Divinity of Christ ; his words are,

The Son did debase himself, in taking human Nature upon him ; so as that he was in a less Degree of Glory after his being a Man, than he was in antecedence to that Abasement : consequently the Son is inferior and subordinate to the Father, and the Father alone is the supreme God.

First, Let us see how this will agree to his Hypothesis, and whether it is not adapted to ruin his own Cause.

He saith, ' The Son did debase himself in taking human Nature.' I suppose by this time the Reader doth fully understand what Creature Mr. *Chubb* understands by the Son ; a Creature that, he saith, was the Father's Agent in creating the World.

Whence appears the Blockishness of his Conceptions : ' But, saith he, this glorious Creature did debase himself.'

Let it be demanded, how he did debase himself ? He tells you, in his taking human Nature upon him. But how doth it appear that this divine Creature took human Nature upon him ? Why, saith Mr. *Chubb*, he took a fleshy part, and did the Offices in it of the rational Spirit. Call now to the *Americans*, to the most barbarous People under the

the Sun, desire them to tell what a Man is ; and see if all don't declare with one mouth, that a Man is a Creature composed of a human Soul and Body. Ask them, Is the Body alone human Nature? or whether there ever was any Individual of human Nature without a Soul? and see if all do not affirm, that the Body alone, without a Soul, is not, cannot be human Nature. The Argument Mr. *Chubb* brings is this, The Son did debase himself, in taking human Nature upon him. One would have thought that Mr. *Chubb* would have thought it necessary to have it proved, that the Creature, he calls the Son, did take human Nature upon him. But he doth nothing less; the only thing he affirms is, that that which he took on him was a fleshy part; and if this be to take human Nature on him, then such a Compositum may be a Man. But seeing a human Body without a Soul is not human Nature, he confesses, that what he calls the divine Nature in our Saviour was not united to the entire Humanity, *pag.* 47. but was it self a real part of it; and endeavours to prove, that the divine Nature in our Saviour was a real part of Humanity. But besides bold and confident Assertions of it, he hath not one Syllable of Proof in his whole Book, except that be taken as a Proof, *viz.* his saying it was to it in place of the rational Spirit: which don't prove it so much a Man, as an Angel acting such a fleshy part would be, he being nearer to a human Soul, than the Creature he speaks of can be.

So that he hath not given the least Proof of this Godded Creature's taking human Nature upon him, nor can he prove the Debasement of this creating Creature.

Let this be rivetted well in the mind, and it will tear *Arianism* up by the Roots. He saith, ' That his Creature-God or Christ, the most glorious Person that ever was made, laid aside all the Glory and Perfection of his Nature, and took a fleshy part to him, and thereby became Man, and so is said from being rich to become poor.' Where we have only his bare word in place of Proof; he saith he was a Man, but attempts not to prove he had a human Soul.

(1.) I observe here he saith, that this superangelical Creature laid aside all the Glory and Perfection of his Nature. I demand then, whether he was not another Creature than what he was before; this was a humbling of himself with a witness, and which no Creature is capable of. I think indeed Mr. *Chubb*, in this Discourse, tries to lay by the perfection

fection of his own Nature, to wit, his Reason; but still he has Reason, tho he resolves to use but little of it.

But I say this Creature could not lay by the Perfection of his Nature, no not by taking a fleshy part; he must be the same when united to a fleshy part as before. No Creature can change his Species, the Substance of every rational Spirit remains eternally the same; nor can they alter the Properties, or lose the Perfections of their Nature, save as they may be debased by Sin.

Therefore this Creature, united to a fleshy part, could not lay aside the Perfection of his Nature, nor be a Man, when united to a fleshy part, as before is largely proved.

Indeed he saith, 'This glorious Creature was to the fleshy part what our Souls are to our Bodies:' but if it were so, seeing he was not a Soul, he could not be a Man.

I never read such a Heap of Absurdities as Mr. Chubb lays before us. Here's a Creature, called the Creator of Angels and Men, taking a fleshy part, all the Perfections of his Nature laid aside, and he becomes Man! A glorious Creature stript of its Glory, and yet the same Creature still; in place of a human Soul, but not a human Soul, becoming part of a Man! a Man and not a Man! a Man and more than a Man! and that in one single Nature, to wit, the human! These and such like are the Mysteries of *Arianism*, and may make Profelytes, where received blindfold. And I dare undertake to prove, that they come as near the Popish Transubstantiation, as any Absurdities ever uttered in the World.

The Papists say, a Piece of Bread is transubstantiated into Christ's Body:

Mr. Chubb saith, 'The divine Nature, the Son of God, a God, is turned into a Man, yea and is a part of Man.'

The Papists say, That Christ's Body is in the Wafer-Cake, tho not after the manner of a Body; that you must not trust your Eyes, nor Taste, nor any of your Senses in judging thereof: for notwithstanding it seems Bread to all your Senses, you must not believe them, but believe it is the very Body of Christ, and that you eat your Saviour.

Mr. Chubb tells you of a glorious divine Creature that made the World, by an Ability received from the Father: consequently you must believe, if you will be an *Arian*, that a finite Creature grasped omnipotent Power, was susceptible of infinite Wisdom; and by putting the omnipotent Will of God into Act, created Angels, Men, and the whole

whole Universe. And tho by Creation he must be with every Particle of Matter, after produced he must uphold every Creature in their Beings; and at last, by uniting himself to a little Flesh, this glorious God is turned into a Man. Whoever will believe these Absurdities, may be an *Arian*, and become a Worshipper of this Idol, and in the end perish eternally under the Delusion. But I proceed to what I was about:

Mr. *Chubb* calls this Compositum a Man; but doth it follow it is so? If a holy Angel was so united to a fleshy part, would the Compositum be a Man, or an Angel cloth'd with Flesh? If *Beelzebub* should be united to a fleshy part, would he be a Man, or an incarnate Devil? Would not the Appellation be derived from the nobler Nature? How then can such a Creature he speaks of be a Man, by being united to a Body? But it is false that any such Compositum would be a Man, consequently the Christ Mr. *Chubb* sets forth is a false Christ, and Mr. *Chubb* must be one of Antichrist's Apostles.

The Argument further saith, 'That this Godlike Creature took human Nature upon him.'

But I am tempted to think, that it is beyond the power of any created Nature to take another Nature into vital Union with it self. Angels and Devils may assume Bodies of Air, like to human Bodies; nay, that they cannot actuate human Bodies, whether those Bodies be living or dead, I determine not, I see nothing of Absurdity in affirming it. But that they can vitally unite themselves to Bodies, so as to become one Person with them, seems to me to be beyond the Sphere of Creatures; and that for this Reason, because it is not in the power of Creatures to change their Species: for if any Creature could add to it self an essential Part, it would constitute a new Species; so if an Angel, good or bad, could vitally unite it self to another Nature (say human Nature) by taking one of its integral Parts, to wit a Body, the thing compos'd would be neither Angel nor Man, but partake of both: and this is the Case before us in part.

The highest angelical Nature, united but to one of the constitutive Parts of human Nature, to wit the Body, must needs constitute a third Species; but what Name to give it, I have not yet learned.

Mr. *Chubb* will have the most noble spiritual Creature (a Species above Angels) united to a fleshy part (which in no respect

respect can be called human Nature, or a human Person) to be a Man. And so he will call it, let the World say what it will; whether the Appellation be reasonable or unreasonable, all is one to Mr. Chubb, he will call the Compositum a Man, tho it be no more a Man than a Centaur is a Man: and consequently tho he call this Compositum Christ, it is no more comparable to the true Christ, than an *Agnus Dei* of Wax is like the true Christ. Let we it pass therefore for a false Christ, an Antichrist, an Idol of an *Arian* Brain, and let Mr. Chubb be a Setter-forth of strange Gods.

His Argument, we have seen, makes very little for his own Hypothesis; I am sure it as little affects ours.

Saith he, 'The Son did debase himself in his taking human Nature upon him, so that he was in a less Degree of Glory after his being a Man, than he was in antecedence to that Abasement.'

The Scriptures witness, that our Lord Christ *did humble himself*, or make himself of no Reputation; *that being rich, he became poor, that we thro his Poverty might be made rich.* This Scripture is glorious in my Eye, yea so full of Glory, and so much of divine Goodness and Love to poor Souls shines in it, that it dazles the Soul to look attentively thereon.

We are treating now of an amazing Union between the most high God and human Nature; of the divine and human Natures united in the Person of Christ. Was not the Humanity rich? Was not Christ in his human Nature richer than all the Angels in Heaven? Could not the Son of God have produced the human Nature in the World in all possible taking Glories, as it sits now in Heaven, exalted above all Principalities and Powers? But how then should the Scriptures have been fulfilled? How then should we miserable undone Sinners have been redeemed? Do not the Scriptures say, *He was to be a Man of Sorrows, and acquainted with Grief, that he was to be smitten and wounded?* Doth not the Father say, *Awake, O Sword, against the Man that is my Fellow?* Doth it not say, *They shall look on him whom they have pierced?* And our Lord himself say, respecting the Work and sufferings undertaken and determined by the divine Will, *Ought not Christ to suffer, and so to enter into his Glory?* So that being rich for our sakes, he became poor, appeared in a poor and mean Estate, subjecting himself to suffer and bear what the Father had appointed. Him, saith the Apostle, by the determinate Counsel of God, have

have you by wicked hands crucified and slain. You see then how rich our Lord was, you see what a Man united to God might have been; you see how he, that is, the Person of Christ, humbled himself in his human Nature, what he suffered, and why, the Just for the Unjust, that he might bring us miserable Sinners to God. Shall we not then every one say with the Psalmist, *O magnify the Lord with me, and let us exalt his Name together?* For this cause, for the suffering of Death for us, *hath God now highly exalted him, and given him a Name above every Name; that at the Name of Jesus every Knee should bow, both of things in Heaven and Earth, and every Tongue confess, that this once suffering dying Jesus is Lord, to the Glory of God the Father.*

Thus the Son of God, in his human Nature, humbled himself, and became obedient unto Death, even the most shameful Death of the Cross, for our Redemption, without any Diminution to his essential Perfection and Glory, which from Eternity to Eternity is unchangeably the same: Therefore to this eternal, unchangeable, immortal, omnipotent, and only wise God, Father, Son, and Holy Spirit, be eternal Praises and Thanksgiving in all the Churches, by Jesus Christ our Lord and only Saviour. *Amen.*

Mr. Chubb concludes his last Argument with *John 17. 5. And now, O Father, glorify me with thine own self, with that Glory I had with thee before the World was.* It is as if Christ had said, *Father, I have finished the Work thou gavest me to do, therefore glorify this my humbled Humanity with the Glory I had with thee before the World was, in answer to this Prayer: that is, for his Humiliation God hath highly exalted him, &c.*

Other Texts are urged in that Chapter that I did not mention: *John 6. 33. For the Bread of God is he which cometh down from Heaven, and giveth Life to the World.* Again, *Ver. 38. I came down from Heaven.* Again, *Ver. 62. What and if ye shall see the Son of Man ascend up where he was before?*

In answer to these, I say, The eternal and co-essential Son of God assuming our Nature, and appearing in that Nature in the World, because he never so appear'd in the World before, is said to be his coming down from Heaven, because Heaven is the Seat of his Glory, his Throne.

But how Mr. Chubb will interpret the latter Text, *What if ye shall see the Son of Man ascend up where he was before?*

know not. I hope he will not say, the fleshy part was in Heaven before the Humanity ascended. But what talk I of the Humanity of Mr. *Chubb's* Christ? He had nothing but fleshy part, and was not a Man, therefore not the Son of Man. Nor can the words be interpreted according to his Hypothesis, in any sense that I know of.

And whereas he saith, our Lord's divine Nature must be intended, because his divine Nature alone had been in Heaven; let him then say, how the Son of Man ascended up where he was before, and declare whether that divine Nature he speaks of is that Son of Man.



HAVING gone through Mr. *Chubb's* Eight Arguments, and shew'd the Invalidity of them; I am come to look a little into his ninth Chapter, where he pretends to answer an Objection, that he thought would be made against what he had said: And I perceive he was aware of the Insufficiency of them. If now he have mended what he knew was amiss, then he has acted like a good Workman. But if he have persisted in what he perceived he was short in, then he had better have been silent; seeing in that case the more he struggles, the faster he will be bound.

Mr. *Chubb's* Objection he rais'd for himself to answer, is, 'If (saith he) to what has been said upon this Subject, there should be this general Reply made, *viz.* That the foremention'd Arguments fall to the ground, because the Scriptures that are brought to prove and support them are misapply'd, by applying them to the divine as well as human Nature of Christ; whereas if they had been rightly apply'd, it would have been to the human Nature alone, consider'd in a distinct Capacity from the divine Nature in Christ.'

His Answer is, 'The Scripture every where speaks of a whole Christ, as performing the Work of our Redemption; and it no where speaks of his having two rational Natures, acting in a distinct and separate Capacity one from another.'

In reply I say, The Scriptures say that Christ is God, and they say that Christ is Man: And the Godhead and Manhood are two distinct rational Natures, and are both united in the Person of Christ, and that according to the Scriptures.

I say further, What Mystery there may be in what Mr. *Chubb* saith, of the human Nature in Christ acting in a separate and distinct Capacity from the divine Nature, I know not. I don't know that the Orthodox say so, nor have I opportunity to know. What I have writ here, are my own Sentiments; I charge them on no body, nor would have any body accountable or blamed for any indecorous Expression by me here used, but my self. But as to the Humanity's acting in a separate and distinct Capacity, I humbly suppose, that the Humanity being united to the Person of the Son, is never separate, but always is under the Governance and Guidance of the divine Nature: so that every Action of the human Nature is applicable to the whole Person, God and Man. A God may be said to do such and such things, as to suffer, die, rise, ascend, &c. in his human Nature.

As to the Term *distinct*, I suppose what is done by one Nature as distinct, that abstractly consider'd, is not applicable to the other Nature: so what is done by the Manhood, can't properly be said to be done by the Godhead, any otherwise than as God and Man is one Person: and that is applicable to the Person, that is done by either Nature. For example, the Son of God, abstractly consider'd, can't be said to pray, to humble himself or die: for tho these things are properly attributed to the Person of Christ, and Christ is said to do all these things; yet he doth them in his human Nature. So the Son of God upholds all things, governs the World by his Providence, &c. these things are said to be done by Christ, but are not done by Christ's human Nature, tho by him in it.

The Actions of my Soul and Body are not to be consider'd separately, while the Body lives. The Actions of the Body are all under the Governance and Direction of the Soul, and receive not a mutual Attribution: for the Body, by the Guidance and Direction of the Soul, eats, drinks, works, walks, yet these Actions cannot be attributed to the Soul, tho they are to the Person; and so the Soul thinks, understands, reasons, these cannot be attributed to the Body, yet they are to the Man, who may be said to do what is done by either part. But as to involuntary Actions, not under the guidance of Reason, these are the Actions of the Man also; but need not trouble us at this time. And what use Mr. *Chubb* can make of these Concessions to confirm his Hypothesis, I at present know not; but

but am ready to retract any thing on better Information. I may err; I hope I shall not be obstinate in any Error, but shall have an Ear open to good Instruction at all times.

As to Christ's having two Natures, Mr. *Chubb* will not be determin'd by the plainest Scriptures or best Reasons; nor will own any Nature in Christ but the human: such a human Nature, as he saith his Christ hath, to wit, only a fleshy part, a human Nature without a Soul. And may I not say then, that he redeem'd human Nature without a Soul, to wit, only the Body? A sort of *Arian* Divinity.

Mr. *Chubb* in his 34th Page affirms, That they are so far from undervaluing or lessening the Value or Merit of Christ's Death, that on the contrary they put a higher, or at least as high a Value on it, as any Christians whatsoever. And that this may appear, he undertakes a particular Examination of the matter.

But to what end doth he raise out of their Graves certain Hereticks, as old as *Arius* himself? Let us hear himself tell us what was offer'd up. And in the same 34th Page he tells us, That the Offering that was offer'd on the Cross for Sinners Salvation, was more than a mere human Creature, *viz.* the Word or Son of God. It liketh me to examine this Passage: It was, saith he, more than a mere human Creature, (it must be understood of the fleshy part.) So that the human Creature offer'd on the Cross was a Body, but no human Soul. But is this all? No, there was the Word or Son of God, by which you are also to understand no more than a Creature. These united, he tells you, are a Man; but it is false, as I have before largely proved, no such Compositum will constitute a Man. The Word or Son of God (saith he) was it self part of the Man Christ Jesus, that it was in place of the rational Spirit, and acted in and animated the fleshy part, &c.

But this is all false: for how can the Son of God be part of a Man? How can the Son of God acting in a fleshy part be a Man? This is all nonsense; nothing but a human Soul and human Body united make a Man.

In another place he saith, he was a Man, and more than a Man. And we must observe, he owns but one Nature in Christ, *viz.* the human; and yet will have him a Man, and more than a Man: which is impossible in one individual Nature. If any thing be more to the Body than the integral Parts, it is monstrous: And what can be added to a

human Soul, to make it more than a human Soul, and yet be a human Soul, I know not.

In p. 33. he tells us what he and those with him hold, viz. That the Father and Son are two distinct Beings; That the Son was a Being which existed before the World was; and that the Son is a God of an excellent nature, and with respect to us incomprehensible, but yet is inferior and subordinate to the Supreme God the Father: and that the divine Nature in Christ supply'd the place of a rational human Spirit, and that there is in Christ but one spiritual Subsistence, to wit, God the Word.

First, I will make some Observations on what he here saith they hold. The Son is a Being, he saith, existed before the World was. And so he asserts the Being of a Creature before the Creation, which some may be apt to call a Contradiction. But no where, as I can find, doth he say when this Creature was made, nor how long he existed before the World: and seeing Time began and commenced with the Creation, (for Time is defined to be the measure of Motion) and before the Creation there was no Motion, therefore before the Creation there was no Time, and consequently Mr. Chubb exhibits an eternal Creature; which how absurd it is, let every one consider.

Secondly, He saith that this divine Creature is a God. Whence I urge against him, that he goes about to introduce the Polytheism of the Gentiles, a supreme and subordinate God. This, I take, leads to Demon-Worship.

Thirdly, I observe, that this divine Nature, this excellent Creature, this God (for by these several Appellations he calls him) did supply (in what he calls Christ) the place of a rational human Spirit; and that this inferior God was not a human Spirit or Soul, but only supply'd the place of one.

Therefore I have well concluded, the Christ Mr. Chubb sets forth had no human Soul: nay, he plainly saith it had but one spiritual Subsistence, viz. God the Word; and consequently was not the true Christ, the Son of God, of whom the Scripture witnesseth, that he had a Soul, (for Christ saith in his Agony, *My Soul is exceeding sorrowful, even unto Death*) and that he was made in all things, viz. as to his human Nature, *like unto us, Sin only excepted*.

But we have human Souls, and no God to supply the place of a Soul in us, that together with our Flesh compose our Persons: therefore our Christ was a true Man; Mr.

Mr. Chubb's Christ was no Man, for he had no Soul. Therefore Mr. Chubb sets forth another Christ, and preaches another Gospel than what Paul preach'd, and therefore is by all Christians to be held accursed: Gal. 1. 8, 9. *Tho we or an Angel from Heaven preach any other Gospel than what we have preached, let him be accursed. And what I said before, I say now again, If any Man preach any other Gospel than what ye have received, let him be accursed.*

Do I now condemn Mr. Chubb, or doth God himself do it by the mouth of Paul? Therefore let not any blame me for speaking the Truths of God; and let him blame himself for endeavouring to revive an old Heresy, and to dethrone the Son of God, and substitute an Idol-God in his place. I say, let him blame himself and repent, and by Faith embrace that Christ he hath despised, and whose Blood he hath trampled under his feet, that he may be saved.

Mr. Chubb, to clear up what he had said, in the beginning of his tenth Chapter tells us, That Man is made up of two parts, Flesh and Spirit: And to prove this, quotes Gal. 5. 17. *The Flesh lusteth against the Spirit, and the Spirit against the Flesh; and these two are contrary one to the other, so that ye cannot do the things that ye would.*

First, I observe, and have before proved, that not every kind of Spirit, united to a fleshy part, is a Man; for neither a good Angel or a Devil, united to a fleshy part, would be a Man.

Secondly, I observe, that Mr. Chubb in his Book commenced a War with almost all the Christian World: and here he goes about to set Mens two constitutive Parts, their Souls and Bodies, at war also; and produces, as he thinks, Divine Authority too for what he saith. Which Scripture is most wretchedly perverted to serve a base Design, viz. to prove that any Spirit join'd with a fleshy part is a Man, and is the Foundation of his own beloved Heresy; and if not confirm'd, *Arianism* falls to the ground.

But Mr. Chubb might know if he don't, and every considering Christian may know, that St. Paul was not in that Scripture speaking of the two constitutive Parts of Man, as Mr. Chubb feigns; but of Struggle and War that is in every true Christian between Grace and Corruption: a War in the same Soul, as in * part sanctify'd and renew'd, and in

* Let not any think that I suppose the Soul to consist of Parts, as the Body doth: but when I say it is in part sanctify'd, I mean only that its Sanctification is imperfect.

part corrupted. For we are not wholly sanctify'd in this Life; every renew'd Soul has remainders of Corruption in it, which the Apostle here calls Flesh, as he calls the renew'd part Spirit: *These, he saith, are contrary one to the other, so that we cannot do the things that we would, viz. that we as renew'd would.*

St. Paul himself, tho so holy and great a Saint, did experience these Lustings of the Soul, as not wholly regenerate, against his Soul or Will, as in part renew'd and sanctify'd: and appeals to the Experience of the converted *Galatians* therein.

And that this is the true Meaning of the Apostle in that Text, appears from this; because the Body being only Matter, neither thinks nor lusts, but is at the command of the prevailing Disposition of the Soul or Mind as sanctify'd and renew'd, or otherwise.

And seeing Mr. Chubb, under specious pretences, goes about to corrupt the Church of Christ; I desire Mr. Chubb's Ignorance, or Malice against the Truth, may be taken notice of. It is not unknown how the Arch-Enemy tempted our Lord, and pretended to confirm by Scripture what he said. Mr. Chubb also brings Scripture to support his Error, but it is a Scripture as grossly understood by him, as our Saviour's words were by *Nicodemus*, when Christ told him he must be born again.

And I call on Mr. Chubb to answer for this Corruption of the Text. And I demand an Answer to these things: Is not the Flesh or Body Matter? Can Matter think? Can that lust or crave, that cannot think? How then can the Body or fleshy Part lust? Is it not great Stupidity, or premeditated Malice, to attribute that to mere Matter, that is proper only to a spiritual and rational Nature?

And it may be easily seen, why Mr. Chubb brought this Scripture; when he saith, Man is made up of two parts, Flesh and Spirit, and that both took place in the Person of Christ; and consequently that Christ was a Man.

In answer to this, I say, That it looks like one of the Subtilties of the old Serpent, who under an homonymous and equivocal Term would deceive us, and substitute an Idol in the place of Christ.

And I pray every Christian to keep in mind, how far this Description Mr. Chubb gives of a Man, is from what the Apostle intended in that *Gal. 5. 17.* and also how defective it is in it self. On the former I reflected above.

To the latter I say, That tho Man be constituted of Flesh and Spirit, yet it can be of no Spirit but the rational Soul; for no Spirit with a Body, save a rational Soul, can constitute a Man: and therefore this is to be remembred of all that love their Salvation. For Mr. *Chubb* hath egregiously play'd the Sophister here, and put the Genus for the Species; the word Spirit for the Kind of Spirit he should have set down. For had he said, a good Angel or Devil united to Flesh had been a Man, the Falsity of the Proposition had been more easily discover'd; and most men would have disown'd the Relation, and said, the one was an incarnate Angel, the other an incarnate Devil.

Therefore that Creature Mr. *Chubb* calls the Son of God, united to a fleshy part, is not a Man, in no manner of sense; nor what he calls Christ, a true Christ. And it is of the highest concern to Christians to observe this, That no Spirit, save the rational Soul, join'd to a Body, can constitute a Man. Angels therefore, and other Spirits, (if any be) that are distinct in Species from a rational Soul, if embodied, cannot constitute a Man. That human Souls are a distinct Species of Spirits from all others, as I have said, appears from the Inclination the Soul hath to the Body, from the Satisfaction it receives from the Assurance it hath of a Re-union to the Body at the Resurrection, and other things I might add.

The Scripture declares, that the Christ of God is a Man, consisting of Soul and Body: whatever is offer'd as Christ, that hath not Soul and Body, is not, cannot be a Man, nor the true Christ.

And I desire that Christians will cleave to this: for this very thing alone, *viz.* that the *Arian* Christ is not a Man, is sufficient to ruin the *Arian* Cause. And it should always be remembred, that the *Arians* cannot prove what they call Christ to be a Man.

None but the true Christ can be our Saviour; the true Christ is a true Man: but because the Christ Mr. *Chubb* sets forth, can never be proved a true Man, therefore he is a false Christ, an Antichrist; and whosoever trusts in him, doth trust in a Lye, in a thing of nought, and will miss of Salvation. For as there is no other Name, so there is no other Person named but the true Jesus Christ, (the eternal and consubstantial Son of God, united to our whole Nature, Soul and Body, and not to a fleshy part only, which is not human Nature, nor no part of human Nature, if

never united to a Soul) whereby we must be saved.

And that Mr. *Chubb* was conscious of this (we may conjecture) because, in all his Book, he is not bold enough to call that Spirit (which he saith was united to a fleshy part) a human Soul : but only saith, when united to the Flesh, it supplied the place of a rational human Spirit ; and saith, that in Christ there was but one spiritual Subsistence, to wit, God the Word.

Can Mr. *Chubb* think that human Souls are not a different Species of Spirits from Angels ? Can he think that any rational Spirit, save a human Soul united to a Body, can be a Man ? He saith he is a Member of the Church of *England* ; but verily, if the Church of *England* was his Mother, a Wolf hath been his Nurse ; for to be sure he never drew such Milk from that Mother's Breast.

What tho Mr. *Chubb* profess and say a hundred times, Christ was a Man ; yet if he affirm he had other constitutive Parts, than those that constitute a Man, we are sure such a Compositum is not a Man, and consequently not the true Christ, let Mr. *Chubb* say what he will.

Indeed he saith, his Christ was a Man, and more than a Man ; but he should have proved it, which I assure him he never shall do : for in one individual Nature, to be that Nature, and more than that Nature, is impossible, and implies a Contradiction ; for one individual Nature can be no more than constitutes that Nature : This to me is a Demonstration. But Mr. *Chubb* is a daring Man, and baulks at nothing that he thinks may serve his espoused Cause, and therefore may try what he can say.

Further, I say, that if Mr. *Chubb* should affirm, that the created God he speaks of was a human Soul before the Creation ; it will follow, that this created God, who made the World, was for thousands of years an imperfect Creature : for a human Soul, not vitally united to a Body, is an imperfect Being, as having Inclinations unsatisfy'd.

I have said some things by the by : but because he saith, he puts as high a Value on the Sacrifice of (his nominal) Christ, as any Christians whatsoever do on (the true) Christ ; let us now examine what he saith.

Pag. 33. he saith, ' The spiritual part, which took place in Christ, was God the Word ; and this made him more than a Man, tho notwithstanding this he was a Man.'

Mr. *Chubb* thinks (it's like) that he hath a Licence to speak Nonsense and Contradictions. ' God the Word (saith he)

he) united to the fleshy part, was more than a Man, and yet a Man.' (This is to be understood in one individual Nature, for he will allow but one rational Nature in Christ, and that the human, and saith, that God the Word was a part of human Nature.) Then it must follow, that God the Word, viz. a created God, in the very human Nature, was a Man, and more than a Man; that is, must be a human Soul, and more than a human Soul: For that spiritual Person not being divisible (because a Spirit) being himself but a part of human Nature, and so, as he saith, becoming a Man, by being united to a fleshy part; how this Compositum was a Man, and more than a Man, I challenge Mr. Chubb, together with the whole Tribe of the *Arians*, to demonstrate.

The *Arians* call Christ God the Word, and the Scripture calls him so, because he is the substantial Word of God, of the same Essence with the Father. And I demand of Mr. Chubb how he can call Christ the Word of God, if he be a Creature, and therefore in Nature infinitely distant from God. St. John saith, *The Word was God*, not a Being infinitely beneath him, as every created Being must needs be: The Holy Ghost saith, the Word was God, and shall we think that the holy Spirit doth mean any thing other than the most high God, seeing in that very place he attributes the making of all things to him? If it should not be so, we should have no certain Idea fixed to the said Word, and all Men would be left at utter Uncertainty in most Places of Scripture.

The true Christ indeed was a Man and more than a Man, but not in one Nature; but Mr. Chubb will have but one Nature in Christ, and yet affirms him a Man and more than a Man! When the Divine Nature, as he calls it, was united to a fleshy part, he became part of the human Nature, and was a Man; then I infer, that the Divinity or the God, as Mr. Chubb calls him, by being united to a little Flesh, lost the whole divine Nature, and only became a part of human Nature (for he allows but one Nature in Christ, to wit, the human) and notwithstanding was a Man and more than a Man.

What wonderful Mysteries are in *Arianism*! A God losing his divine Nature, and becoming but even a part of human Nature! and with a little Flesh, made a Man! Very strange! but stranger, to be a Man and more than a Man!

See what straits the admitting but one Error for Truth will drive Men into !

Pag. 33. he proceeds thus : ‘ And as the divine Word in Christ was the same, as the rational Spirit is in all other Men ; so the Word, and most divine Part, did receive Impressions from, and suffer with the fleshy part he was united to, even as the rational Spirit doth receive Impressions from, and suffer with the fleshy part in all other Men ; and consequently Christ suffered in his highest Nature.’

I answer ; That this cannot possibly be, I argue from Mr. *Chubb*’s own Concessions : For the divine Word, united to a fleshy part, and thereby becoming but a part of the human Nature, and no more, inasmuch as a Spirit can’t be divided, for this Cause could not suffer in his divine Nature : for Mr. *Chubb* affirming there was only one Nature in Christ, and that it was the human, the said divine Nature must be lost, by being ingulfed into the Flesh or human Nature : So that seeing it was the human Nature, or the Man Christ suffered, and the divine Nature lost in the fleshy part, not more than a Man suffered ; and Christ could not suffer in a Nature he had not, for he affirms him a Man, and the divine Nature to be part of the Man. See the Mysteries of *Arianism* ! But I proceed.

‘ The divine Word in Christ, saith he, was the same as the rational Spirit in all other Men.’ If he mean it was the same in its Nature, then the Christ, he speaks of, was not more than a Man, as he affirms he was. If he mean, that that created divine Word performed only the Offices of the human Soul to the fleshy part, and yet retained his own Nature, then he could not become a part of human Nature, as it is affirmed he did ; nor, when united to the Flesh, become a Man. And then it was not a Man died on the Cross, whatever Impressions such a Creature might receive from the Flesh, and whatever that highest Nature suffered could signify nothing to the Redemption of Men, himself not being a Man.

Certainly *Proteus* could never take to himself more various Forms than *Arians* do : sometimes their Christ is this, sometimes that, there is nothing certain in the *Arian* Religion but Error, and I can call it nothing but a multiformed Monster.

From the Premises Mr. *Chubb* had laid down, he concludes, that the Offering that was offered on the Cross for Sinners

Sinners Salvation, was more than a mere human Creature, viz. the Word or Son of God ; but it appears by what is said above, that he hath reckoned too fast, and therefore must come to a new Account.

‘ From which, saith he, it follows, that we have a higher Opinion of the Thing or Sacrifice that was offered, than either the *Cerinthians*, *Sabellians*, or *Socinians* have.’ But what signifieth what Mens Opinions be, if they have no foundation for such Opinions, as it is manifest that Mr. *Chubb* hath none for his ? and if he had, yet his Opinion of it is not so high as the merit of the thing requires.

Because it was a Man consisting of Soul and Body, by the omnipotent Power of God taken into personal Union with the co-essential Son of God, that was offered on the Cross for a sweet-smelling Savour, whereby Man was redeemed, &c. Which Union of the Humanity with God the Son, carried infinitely more Merit with it (because so near allied to the Divinity) than if ten thousand such Gods Mr. *Chubb* speaks of, joined to so many real Humanities, had been sacrificed. The Reason is, because the highest Creature is infinitely distant from the divine Nature. But here is a Nearness no Creature besides ever had, a Unity with the very Person of the Son of God, the highest and most adorable Manifestation of Divine Love to Sinners that ever could be manifest : *This was the Lord’s doing, and is marvellous in the Eyes of all Redeemed Ones.*

What’s the Righteousness of a mere Creature to this ? There can be nothing to spare for us miserable and naked Sinners. Let all the Saints eternally bless God for giving such a Saviour, who every way is sufficient ; yea, is an all-sufficient Redeemer, able to save to the uttermost all that come to God by him. *It pleased the Father that in him should all Fulness dwell.*

In his 34th pag. he tells us, ‘ The thing which he is to prove is this, That the Word, or Son of God, was it self part of the Man Christ Jesus ; that it was in place of the rational Spirit, and that it acted in and animated the fleshy part, as the rational Spirit doth act in and animate the fleshy part in all other Men : and this he saith he shall do by abundant Evidence of Scripture.’

The first Scripture is Zech. 13. 7. *Awake, O Sword, against my Shepherds, against the Man that is my Fellow, saith the Lord of Hosts.* ‘ Here, saith he, the very Being which is call’d God’s Fellow, is said to be a Man, &c.’

Here

Here I answer, It's impossible, what is here said should have relation to Mr. Chubb's Christ: For God's Fellow is said to be a Man, but all the Men on Earth can never prove Mr. Chubb's Christ to be a Man, if any such Creature as he calls Christ had ever been made.

Secondly, The Orthodox say, That the Person who is the essential Son of God, is also a Man. And let me say further, the Church is the Spouse of Christ, espoused to Christ the Lord of Hosts: Isa. 54. 5. *Thy Maker is thy Husband, the Lord of Hosts is his Name, and thy Redeemer the Holy One of Israel, the God of the whole Earth shall he be called.*

Let Mr. Chubb now say, whether the Lord of Hosts is a Creature, as he affirms his Christ to be; therefore the Christ he speaks of is not the Lord of Hosts, nor yet God's Fellow, Peer or Equal: But the Man Christ Jesus being taken into personal Union with the Lord of Hosts, from the Super-excellency of that Union, may well be termed God's Fellow, the same Person who is Man being also the Son of God, and so God's Fellow; that which is proper to the Person, being by the Holy Ghost applied to the Humanity.

The Note Mr. Chubb hath on this Text is, 'Here we see the very Being, which is called God's Fellow, is said to be a Man.' We acknowledg the same, tho in a sounder Sense than he. But he adds, 'Not united to a Being that was a Man.' I answer, Mr. Chubb prevaricates, there is no negative Particle in the Text.

His next Evidence he brings, is Acts 2. 22. *Jesus of Nazareth, a Man approved of God, by Miracles, Wonders, and Signs which God did by him in the midst of you.*

'Here, saith he, if the Term God be applied to the Son, then God did bear witness to the Humanity alone,' (What was the Humanity alone but the Divinity, as he calls it, swallowed up in the fleshy part, and becoming Man?) 'considered in a distinct separate Capacity from the divine Word.' But that can be only a dead Lump of Flesh, if separated from the Divinity; and how can that be called a Man? or, in Mr. Chubb's sense to work Miracles. 'This,' saith he, cannot be; and because no body could so understand it, he might have spared the Labour of mentioning it.

'The Term God, saith he, is applied to God the Father; and if so, it was the Divinity of the Son that wrought

wrought these Works, because they were wrought to bear witness to the Being that wrought them; and the Being they did bear witness to, was the Word or Son of God.

It must always be remembered in reading Mr. Chubb's Writings, that he hath affixed other Sense to words than Christians have still done; and the Difficulty is to remember what Sense he hath affixed to such and such words.

Thus what he calls the Word of God, Son of God, God, is by most Christians, for above a thousand years, understood a Person subsisting in the Divine Essence. But he understands by those Terms, a Creature existing before the World was. And because the co-essential Son of God is said to create the World, he, to ape it, tells us, that this created Deity was God's Agent in creating the World, and received Ability from the Father to do it. How impossible a thing this is, I have before shewed: but this created God, because a Creature, must be infinitely distant from the divine Nature: for there (of necessity) must be an infinite distance between the Creator and the Creature, otherwise the Creator must convey his own essential Perfections to his Creature, which is impossible. For those Perfections, which depend not on the divine Will, cannot be communicated to another by the divine Will; but the divine Perfections, being the very divine Essence, are absolutely necessary, therefore so are the divine Perfections dependent thereon, as Omnipotency, Omniscience, Omnipresence, these are the Perfections of the divine Essence absolutely necessary, and therefore impossible to be communicated to any Creature by the divine Will: therefore we say God cannot make a God like himself, therefore he cannot give Ability to create to any Creature. And here falls for ever that Agency that Mr. Chubb attributes to that Creature he calls the Son, from the Impossibility of the thing; and consequently the *Arian* Doctrine, concerning the Son of God being a Creature inferior to the Father, is utterly overthrown. So let all the Enemies, I mean the inveterate Enemies of the Son of God, perish.

Mr. Chubb's Son of God, &c. is but a Creature of a superangelical Nature, which by taking a fleshy part, could not become a Man; and therefore the Text hath no Concern with this Creature, but wholly makes against him. And it is worth our Observation,

That

That this Man, that endeavours to rob Christ of his Godhead, is so infatuated in his Understanding, that he sets up for Christ a Creature, that which he cannot prove to be God or Man; and so all Pretensions that he should be the Christ of God, are utterly razed out.

Mr. Chubb's Christ is but a Creature, (I speak his own Sense, but I deny any such Being, and from the Impossibility of the thing challenge all the *Arians* in the World to prove it :) but no Creature can by any inherent Power work Miracles, as I have shewed before; therefore if the Miracles wrought by our Saviour were to bear Testimony that he was the Son of God and Saviour of the World that wrought them, it wholly agrees to our Hypothesis, which is, that the Lord Jesus Christ is both God and Man in one Person.

This very Son of God wrought those Miracles, Wonders, and Signs, at the word of the Humanity, thereby witnessing that the very Person Jesus Christ was the Son of God and Saviour of the World; and the Text is wholly agreeing to our Hypothesis, and ruinous of his.

The next Scripture he cites is, Acts 17. 31. *Because he hath appointed a Day in which he will judge the World by that Man whom he hath ordained.*

Ans. The Orthodox prove Christ to be a Man, tho they acknowledge him to be true and essential God also; and here is not the least shadow of an Argument to be drawn from this Text against them.

But it is wholly against Mr. Chubb, because the Being he calls the Son of God, &c. can never be proved to be a Man, because 'tis a Body without a Soul.

Another Evidence Mr. Chubb brings, is 1 Cor. 15. 47. *The first Man is of the Earth earthy, the second Man is the Lord from Heaven.*

Hence he observes, the first and second *Adam* are of a twofold Extraction. This very Passage of Mr. Chubb hath given away all he hath been contending for. 'If, saith he, the second *Adam* was, in his spiritual part, the same as all other Men (that is, had a rational Soul) then they had been of the same Extraction: But he urges from the Text, That the first and second *Adam* are of a twofold Extraction; but the first *Adam* was a Man, if the second *Adam* was not of the same Extraction, or the same in his spiritual part, then he was not a true Man: and consequently what he calls the second *Adam* was not the true Christ, but

out an Antichrist, set up in opposition to the true Christ.

The first and second *Adam* are of a twofold Extraction ; but if the second Man was, in his spiritual part, the same as all other Men, then they had been of the same Extraction as all other Men. And I say, hence it must follow, that if the second *Adam* be not, in the spiritual part, the same as all other Men, seeing the Manhood is chiefly predicated of the spiritual Part ; then what Mr. *Chubb* calls the second *Adam* was not a Man. And because Mr. *Chubb* saith, ' The divine Nature was the spiritual part in his Christ, and not a human Soul, which is the spiritual part in all other Men ; ' therefore it follows Mr. *Chubb*'s Christ was not a Man.

Yet on this Mr. *Chubb* boasteth : ' This Text, saith he, is so clear a Proof of what we have asserted, that it almost proveth it sufficiently it self.'

And for him to talk of a Proof, when every thing in the Text is against him, is sottish, almost beyond Example.

If by the spiritual part in Christ, Mr. *Chubb* did understand a human Soul, I should easily grant that Christ's Soul was of the same Extraction as the Souls of all other Men (the Sin cleaving to the Souls of others excepted) for this the Scripture witnesseth to, *That he was made in all things like unto his Brethren, Sin only excepted.*

But if he mean (as indeed he doth) by his spiritual part, a Creature of another Species from the human Soul, which he calls a God ; I look on that as a mere Fiction, and have said enough to that already.

But if Mr. *Chubb* will hear the Truth, This Text only intends the Purity and Holiness of the Lord Christ's Humanity, his Conception being of the Holy Ghost : For so saith the Angel to the holy Virgin, *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee,* &c. Now that this is the true genuine Sense of the Text, appears from the Verse following the Text : *As is the earthy, such are they also that are earthy ; and as is the heavenly, such are they also that are heavenly.* But who are they that are here said to be heavenly after the Pattern of the heavenly *Adam*, but the Regenerate that are born of the Spirit, that are said to be born from above, to be made Partakers of the divine Nature, that are renewed in Knowledge after the Image of God ? not that have another spiritual Intelligence, instead of a human Soul, as he feigns of his Christ, an Instance of which never was ; but that
are

are sanctify'd in their Souls, and have heavenly Minds. And he that in the Text is said to be the Lord from Heaven, if it must respect his Humanity, it is fairly interpreted of his wonderful and holy Conception; as the Saints are said to be born, in their Regeneration, by the Spirit of God, and so to be such or like this heavenly Saviour.

It would be a very tedious and burdensom thing, as well as unprofitable, for me to follow *Mr. Chubb* in his Ramble, through all those Scriptures which speak of our Saviour's being a Man; which we acknowledge, confess, and prove, from his having a reasonable Soul and human Body.

Let *Mr. Chubb* say, whether a human Soul united vitally to the fleshy part of a Brute, and so able to do all the Offices of the brutal Spirit in that Body, would be a Brute: would not such a Compositum be esteemed another Species of Being?

How then can a superangelical Creature, united to a human Body, be a Man? And now I appeal to all the Servants of Christ, whether I have not solidly proved, that the supposed Being *Mr. Chubb* sets up as Christ, to be a mere Phantom, is the Dotage of a proud Mind. And seeing that I have demonstrated, that it is impossible a Creature should be receptive of creative Power; thence it follows, that *Mr. Chubb's* Christ, that he exhibits to the World, being but a Creature, he could not be the Creator of the Universe; and consequently no such Person ever was, as he sets forth. Therefore what he calls upon Men to receive as the true Christ and Saviour of the World, is an Idol, and an Antichrist; which, whosoever trusts in, departs from the Faith, and without Repentance will certainly perish.

As to the multitude of Scriptures brought to confirm his Doctrine, seeing the Foundation he built on is removed, all his Superstructure necessarily falls: and seeing there is no such Creature as he sets forth, or if there were, he could not be the true Christ, because he was not a Man; it is manifest, that his After-work can signify just nothing: and every Christian may see, they are Scriptures merely wrested and abused.

Let none regard the Meanness of the Instrument, but if any thing above written do by God's Blessing make for the strengthening of the Faith of any poor, doubting, trembling Soul, that under the present Tryal knew not what to chuse; let thanks be given only to that Absolute, Simple, Eternal,

Eternal, Immutable, Immense, and Omnipotent God, Father, Son, and Holy Spirit. *Amen.*

One thing more I am minded to add. Mr. *Chubb* tells us, That the Divine Word was a real part of Humanity; That it was not, when incarnate, united to the intire Humanity, but was it self a part of it. *pag. 44, 47.*

And *pag. 48.* he saith, 'The Divine Word, when consider'd alone, even when join'd to a fleshy part, was but a part of Humanity: and before it was join'd to the bodily and fleshy part, it was no part of Humanity.' And in the same Page he denies the Word to be truly a Man, consider'd separate from the fleshy part.

What pretty things are here! First, Mr. *Chubb* affirms, that the fleshy part is not intire Humanity. Secondly, that the Creature which he calls the Divine Word, separate from the fleshy part, is no part of Humanity.

I demand then, how their Union can constitute a Man? That which was no part of Humanity, can't possibly become a part, by Union with the Flesh; for then it must lose its divine Nature, and put on another Species of Being.

It seems, according to Mr. *Chubb*, this supposed divine Person lost his divine Nature, and by being inserted (as he phrases it) into a fleshy part, became a Man. Could that Man then be a human Person, and a divine Person in human Nature only? And if that (supposed) divine Person became a Man, was he a God and a Man in the human Nature only? Is not that a Contradiction, a God without a divine Nature? For he was a Man, as he affirms, and therefore not God.

How then did God die and suffer, when the Man died? Yet this Mr. *Chubb* affirms. A Man died, and more than a Man died; he suffer'd in his divine Nature, and yet had but one Nature, *viz.* human. What Confusion is here!

Pag. 39. Mr. *Chubb* saith, The most divine part was it self the Humanity, or the rational part of the Humanity. And *pag. 42.* The divine Word suffer'd with the fleshy part to which it was united, and therefore was it self part of the Humanity. And *pag. 44.* The divine part of our Saviour did die, by being separated from that mortal Body to which it was united. Had not Mr. *Chubb* spake these things on a Supposition that this divine part of our Saviour was a Creature, they had been all Blasphemies; but taken in his sense,

sense, they are egregious Follies and Contradictions, as before is shewn.

For if our Saviour was a Creature, whose constitutive Parts were a superangelical Person, and a Body of Flesh; then he was not a Man, nor like to other Men: and Mr. C's Word must not be allow'd to over-balance the Reason of all Mankind.

Seeing therefore Mr. *Chubb's* bare Word is not to be taken in this case, I do therefore pray Mr. *Chubb* to demonstrate how it was possible that Christ could be a Man, and more than a Man, that is, a Man and a God in one Nature only? How the Divinity suffer'd, if only a Man suffer'd? How it was possible that this Divine Person should lose his Divinity, by taking to him a fleshy part? What became of the Manhood when the fleshy part was dead, on the Cross, and for three days in the Grave? Whether the divine Nature separated, was now a part of human Nature? How that could be, seeing before united it was no part of human Nature? Whether now dis-engaged from the Body, and not acting in and by bodily Organs, he is not the same glorious Creature as before? And how it can be otherwise, seeing when out of the Body he is not of the same Nature as when in it? Also whether there was any Christ existent in the World, while the Body lay in the Grave? For the Body not being a human Person, could not be the Christ. The divine Nature separated by the Death of the Body, not being a human Person, nor any part of human Nature, could not be the Christ. Therefore I conclude from Mr. *Chubb's* words, that while the assumed Body lay in the Grave, there was never a Christ in the World, and consequently no Mediator between God and Men.

If this be not so, let Mr. *Chubb* shew how that divine Creature or God (as he calls him) could be our Mediator; seeing, by his own confession, before he took a fleshy part, he was no part of a Man; and when separated from the fleshy part, he can be no Man, by the same reason.

Therefore according to the *Arian* Divinity, after the Exhibition of the Son of God in the Flesh, the World was three days without a Christ; and consequently the Church, during that time, had no Object for their Faith and Hope. For because Mr. *Chubb's* Christ had no human Soul related to the fleshy part, no Person subsisting in human Nature could be found to be the Object of Faith. And if Christ

Had cease to be Mediator for three days, he would have been overcome, and all Men undone for ever.

I proceed therefore with my Queries about this (supposed) divine Creature's being but a Creature, and therefore not able to stand in its Glory and Blessedness one minute, without the continu'd Influx of God's Grace. How can it be thought, that God would enter into a Covenant of Redemption for the World with him, who, as I said, was not able to uphold himself in his own Blessedness, nay not in his Essence?

Is it not manifest from the dependent Nature of every Creature, that the highest and most glorious Angel, and every possible created Being, are too weak to uphold their own Beings? And whatever Men may think of the Nature of Angels, supposing them immortal because Spirits; I must say they are not immortal for that reason, for God only hath absolute Immortality. As Creatures they are dependent on their Creator for their Existence, and the Continuance of it; and he that made them of nothing, can resolve them into nothing again. However, they are said to be immortal, because not only of divine Ordination, but also because they cannot by outward Force be kill'd: none but God can destroy that glorious Workmanship.

Now seeing no created Being hath strength to preserve it self either in Blessedness or Existence, would God, think you, hang all the Glory of fallen Man's Recovery and eternal Happiness on so weak a Foundation?

The Laws the Divine Being lays on his Creatures, relating to their Obedience and Happiness, in consequence thereof, (call'd his covenanting with them) tho' not above Abilities given them, yet are not kept without his gracious Concourse and Premotion. What shall we say then of things above the Ability of any Creature, as is the Work of Creation, Regeneration, and perfecting the Work of Grace in fallen Creatures, satisfying divine Justice by an infinitely meritorious Sacrifice? Will God commit these to the Conduct of an indigent and weak Creature, who hath not, nor can possibly have (as I have proved before) any inherent power proportionable to so great Works? What Agent or Under-Workman can God have in creating the World of Spirits, who are all immediate Effects of the divine Will? How do these *Arians* rob God the Father of his Glory, by taking away the Godhead of his only-begotten Son!

And hang all the Glory of the old, as well as new Creation, upon a weak, dependent, and insufficient Creature!

How then can we suppose God to enter into Covenant with a mere Creature, for the Redemption of the World? seeing no mere Creature can be clothed with Abilities meet for a Mediator between God and Man? And therefore according to Mr. *Chubb's* Hypothesis, the Church never had any Mediator, never had any Redeemer; was not only without a Christ three days, when the fleshy part lay in the Grave, but several thousands of Years, even as many as the World hath stood.

But because it is most true, that the Church hath had a Mediator from the beginning, therefore what Person Mr. *Chubb* sets up for a Christ, is no Christ; and therefore all Mr. *Chubb's* Labour perisheth.

I cannot but wonder how a Notion so gross, so full of Absurdities and Blasphemy, as is the Conceit of a Creature's Agency in creating the Universe, could be entertain'd in considering Minds. Was it the Novelty of the thing that took Mens Fancies? Was it the gaudy Dress the *Arian* Idol was by Satan's Subtilty array'd in, that deceived their Minds? Or doth the *Arminian* Lake naturally disgorge itself into the dead Sea of *Arianism*? Certainly there may be something in that, but I hope all do not run that way.

What a full Testimony do the Scriptures give to the Divinity and Eternity of the Son of God, and Manhood of Christ, neither of which do agree to the *Arian* Christ who, as set forth by Mr. *Chubb*, is neither God nor Man. And therefore I have call'd it by the aptest Names I could think of, to wit, a Phantom, Chimera, Idol, Antichrist, &c. for which no Man ought to blame me, seeing I have fully proved it so to be, from Mr. *Chubb's* own Concessions. I have call'd Things and Persons, as they appear to my Eye: and when I say, Mr. *Chubb* is a Setter-forth of a false Christ, an Apostle of Antichrist, that he preaches another Gospel, &c. it was because I thought I had fully fix'd the thing on him, by variety of Arguments.

I have nothing personal against Mr. *Chubb*: and what I said, was not out of malice, but what I esteem necessary, sometimes to awaken my Reader's Attention to the thing debated; and is not so much to render Mr. *Chubb* ridiculous, as the Doctrine he brings hateful and odious. And tho' indeed there be nothing of Argument in such Appellations,

tions, yet thereby the Reader's Curiosity may be stirred up, to a more exact Disquisition of the matter in hand.

And I think Mr. *Chubb* himself, on the reading hereof, will see that I had as much reason for what I have said of him, as he had to say or insinuate, *p. 28*. That they who should object to what he had said, would be rude, base, and slanderous.

I confess I have done what he will not like, but think 'tis what he cannot disprove. He may account me rude, I cannot help it : my Manners are not so polite, as to flatter Error to avoid his Censure. As being base therein, the Term wants his Explanation. I know of nothing base, but what is wicked and unbecoming : if any such thing he find, let him not spare me, who desire no favour in such a case. And if I have slander'd him, I am sure it is with a matter of Truth. If Mr. *Chubb* think otherwise, he knows his liberty, and may defend his Hypothesis if he can.

But till that be done, he should esteem me as his Friend, for so plainly and freely opening his Faults before him : which, that it may be instrumental not only to his Recovery, but for the Recovery of all others insnared by the Wiles of Satan, is the hearty Desire of

J. C.

F I N I S.





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